THE GLORY OF THE True Church

DISCOVERED,

As it was in its *PURITY* in the *PRIMITIVE TIME.*

Also, A Manifestation how and when the *Apostacy* came, and how long it hath continued in the Church of *Rome*; proved to be in it, because she differs in Doctrine and Practice from the Church of Christ in the Apostles days.

Published for this end, that People may be informed, and their understandings opened to discern of the times and seasons, and see the difference between the Lambs Wife and the Mother of Harlots.

By one who desires that all may come to the Knowledg of the Truth and be saved, and walk in the Light of the Lord,

FRANCIS HOWGIL.

LONDON, Printed for *E. Calvert*, at the *Black spread-Eagle*, at the West-end of *Pauls*, 1666.

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TO THE READER OR Readers.

GReat hath been the Wisdom which God hath shed abroad in the hearts of his People, and made known unto his servants through Ages; wherein he hath made known his mind & will at sundry times, & in divers manners; somtimes by Types, somtimes by Shadows and Representations, somtimes by Dreams, somtimes by Visions, somtimes by Prophecy, and there was not the least Ministration, but it had a glory in it; and the one living God manifested his mind unto the sons of men who feared his Name in every Generation, and shewed unto them, and signified his mind unto them what he was, and shewed unto them how he would be worshipped, and they that were obedient unto that which was made manifest in every Age & Ministration

stration found acceptance with the Lord, and the peace of God in their hearts; After man had transgressed and gone from his Maker, and lost the guide of his youth, and broken Gods Covenant, then blindness came upon him, and a vail was betwixt him and his Maker, and man increased and grew in an earthly part, and lusted after earthly things, which fed and encreased that part, and the Image of God was lost, in which the creature delighted, yet notwithstanding such was and is the Love of God towards his Creation, and to his workmanship, that he did not utterly cast off man for ever, but followed him to draw him back again out of the transgression, to have unity with him who was his Maker, and when man was gone into the darkness, the Lord stooped so low as to come near him, and to that state he was in, and made a Covenant with man, (when mans heart was outward upon outward things) and gave him commands outward, and Statutes and Ordinances outward that he might worship therein, which were shadows and types of some better thing to come, and these were the Ordinances of the first Covenant which pertained to the changeaule part that was above the seed, but they typed forth more Heavenly things which was to be revealed in due time, and when the seed came to be manifested and raised up, they had an end and the cloud passed away, and the day did spring forth in clearness, and he brought forth

which

wch restored all that believe unto God, viz. Christ Jesus; then did God more clearly manifest himself in the earth through his Son, who had the will of the Father and declared it, who rent the vail and put an end to the shadows, and blotted out the hand-writing, and ended the types and figures, and all that believed in him, who was the end of them, and the sum of all, he overthrew the nature in them which was changeable, unto which they pertained until the time of Reformation, which was when he was sacrificed up a Propitiation for the sins of the whole world, and they that did believe and received him, came to be the sons of God, and declared the mind of God as it was revealed, and as the spirit gave utterance, and many did believe, and did grow up and became of one heart, mind & soul, and worshipped God with one accord, and in the spirit and in the power of the Father, and separated from the Jewish worship and the form thereof, and met together in the power of God, and glorified God, and spoke of the things of his Kingdom unto all that waited for it freely, and the Lord was honoured by them, and glorified in them. But soon after the mystery of godliness was brought forth, the mystery of iniquity began to work and opposed the work of the Lord, and transformed into the similitude and outward appearance and form, and yet lived in the flesh, & there began to be an apostacy, & a deviation from that glory and power wch was once revealed,

and Antichrist wrought with signs and lying wonders, and got the words, and hated the life and power, and them that appeared in it, and then they that were under his Government and Reign hated the Reign of Christ, and said in their hearts we will not have him to rule over us, though in words they confess him, and then persecuted and drove the true Church into the wilderness, and set up imitations, and inventions and traditions, and vain customs which they have called Apostolical, and holy Institutions, which are contrary unto Primitive Institutions and Ordinances, onely brought in by them when darkness began to spread over the earth, when the Bishops, in the first three hundred years after Christ, began to contend about days, and times, and meats and drinks, and Rome began to claim superiority over all Churches called Christian, and the Pope became as a Law-giver.

I have led thee through divers ages and times as briefly as possible may be, to single out the original and beginning of those things, and who were the first ordainers of them betwixt this and the Apostles days, which are now accounted as holy Institutions; The state and glory of the true Church in this Treatise thou wilt see before the Apostacy, and the state in the Apostacy, how she fled into the wilderness, and how Mystery Babylon was raised, and the false Church called her self visible, many of her Doctrines and Practices which are contrary

to

to the Primitive Church, are here discovered, and the Authors & formers made known, whereby thou may come to see a difference in the Ordinances of the true Church, and the Traditions and Inventions of the false Church, which are too much contended for in this day by them who say they are come to the true Reformation, according to the Primitive times; but thou wilt see as thou compares but their practice with the Primitive times, to be quite contrary, and to be but smoke, and that which has darkened the air, clouded peoples understandings, and hath led them into ignorance and darkness, so that the way of Truth hath not been discovered unto many; but the Lord is arisen and that which comprehends time is made manifest, and all that which hath got up in the Apostacy is viewed and seen, and laid open to the view of all that they may depart out of these things which are but the inventions and traditions of men, in which, Eternal life is not to be had. Read with meekness, and in that which is spiritual in thy self, through which the things of God are made manifest, for with that I have unity, and in that as thou livest and walkest, I bid the farewell.

F. H.

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CHAP.

CHAP. I.

The State of the true Church, from the manifeſtation of Chriſt in the fleſh, to the end of the Apoſtles days, briefly diſcovered.

GOd according to his determinate will, and everlaſting Counſel, in the fulneſs of time, ſent his onely begotten Son into the World, to be the Light of the World, and to be a Leader to the People, and to be a Propitiation for the ſins of the whole world; Who obeyed the will of the Father in all things, according as it was teſtified of him by *Moſes* and the Prophets, and as it was ſaid by *David* concerning him, in the volumn of thy Book it is written concerning me, I come to do thy will O God, *Pſal.* 40. 7. And ſo he did as it was written of him, he fulfilled all righteouſneſs, and ended all the Types, and Figures, and ſhadows, and Worſhip of the firſt Covenant, as the Apoſtle teſtifieth of him, *Heb.* 7. 12. The Law was changed, and the Prieſt-hood changed, in that they were but Figures, and ſhadows of Good things to come; and in regard that they were faulty and did not make the comers thereunto perfect, as pertaining to the conſcience, but the bringing in of a better hope did, and the better Covenant, to wit, the Covenant of life and peace, which the Prophets by the Spirit had teſtified of from *Moſes* to *Samuel*, and till *John*, and *John* likewiſe

wise bore Testimony of him, who was the Lamb of God, that took away the sins of the world, *Joh.* 29, 36. And now he being come to whom the Prophets testified, who was not made by a carnal Commandment as was *Aaron*, and the rest of the Priests under the Law, but after the power of an endless life offered up himself once for all, (putting an end to all the offerings of the first Covenant) for the perfecting them that are Sanctified, *Heb.* 10. 14.

Now he being come into the fulness of time manifest, according to the Testimony of the Prophets, he fulfilled all things which the Prophets testified of him, and his works did testifie of him that he was the Son of God; Now he declared the will of the Father, and discoursed with them (who were Doctors and Ministers of the Covenant, declating unto them divers times, and shewing unto them in divers places, that the Kingdom of God was at hand, and to be manifest in power, and testified of himself and the Father also with him, and his works declared the same, that he was the everlasting high Priest, which put an end to all the first Priest-hood, Covenant, and Ordinances thereof, and he preached the word of the Kingdom, and declared against them who sticked behind in the figures, and types, and shadows, and did reprove them, to wit, the professors of the first Covenant, who were searchers of the Scriptures, and said, you will not come unto me, that you may have life; I am the bread of Life that came down from above, and came to fulfil the Law, and all righteousness, and to publish the word of Faith, which did not make void the Law, but establish it which was new. And so he said, while you have the Light, believe in the Light, that you may be children of the Light; And this he spoke to the Pharisees, which had the Law and the Prophets, and were acting in the Types, and Figures,

which

which are shadows of the thing it self, but not the very thing; but he preached the very thing; The word of the Kingdom, the word of power, and the word of life, and many were quickned by it in their hearts and minds, who believed and heard the voice of him who was the Son of God, and so came to live; Who could not be made alive in the exercising themselves in the Ordinances, and many believed in him, and he chose unto him Disciples who believed in him, and sent them out to preach Repentance, and to [illegible] at *Jerusalem*, though they were the chiefest professors and ordinance men, and were for conformity to the Ordinances of the first Covenant, yet repentance was to be preached to them, and the first principles of Religion, though they had been and were the greatest professors and observers of the Ordinances of the first Covenant that was in the Earth at that time. And afterwards he sent out Disciples, and gave them Commandment to preach, and Disciple all Nations in the name of the Father, Son and holy Ghost, and these which he sent out to preach the Gospel, unto whom he gave power to cast out Devils, and work Miracles, Prophesied after a season the word of the Kingdom, both to Jews and Gentiles according as the Prophets had testified; And these who was sent out and made Ministers by the holy Ghost, and received gifts from the holy Ghost, for the work of the Ministry, they preached not up the Ordinances of the first Covenant, but preached Christ the everlasting Covenant, and the power of God, and the wisdom of God for the remission of sin, and the word of faith they declared in the mouth and in the heart, and went not to Tables of stone to direct people thither, but to bring people to believe in him who was the Light of the World, and lighteth every man that cometh into the World, that all men through him might believe.

And

And many did believe in him who was the Covenant, and did believe through the Apostles words who was commissionated, and fitted for the work of the Ministry, and through their words which they declared many did believe, both of Jews and Gentiles, and as many of Jews as did believe, and separated from the Temple, Priests, Sacrifices, Ordinances of the first Covenant; and they met together in houses and other places, *Acts* 20. 7. *Chap.* 28. 30, 31. And the Gentiles which believed, seperated from their dumb Idols after which they had been led formerly, and from their Temples, and ceased any more to offer unto Idols; and they met together at certain places, in Towns, and Cities, not only at *Jerusalem*, but also at *Antioch*, *Colosse*, *Thessalonica*, *Corinth* and divers others places, which were long to enumerate; *Act.* 11. 9. *Chap.* 17. 1, 2. *Chap.* 18. 4.

But now mark this, that by which the Apostle gathered them from the Jewish Temples, and Priesthood, and the Gentiles from their Idols Temples, was by the preaching of the everlasting Gospel, to wit, not the Law, nor the Ordinances of the first Covenant, but the Power of God, and the word of reconciliation; for the first Covenant of the Jews made not the comers thereunto perfect as pertaining to the conscience; Neither the Gentiles Idols Temples nor Worships, made them perfect as pertaining to the conscience, but rather made them worse and more corrupted; *Heb.* 9. 9.

But the preaching and publishing of the word of reconciliation that did, it was committed to the Disciples, it was received and believed in by many, both Jews and Gentiles, as at *Ephesus* and elsewhere, and they were made a habitation of God through the Spirit, *Ephes.* 2. 22.

Now mark this, they preached not up the Letter of the

nor that which was written in Tables of stone,
the first Priest-hood that was ended, and the Mi-
ry of that, and the vail was over their hearts
ile *Moses* was read, and their ability stood not in the
teral knowledg, or in that which was written;
t they were able Ministers of the New Testament
the Spirit, and so all that did believe both Jews
nd Gentiles, who received the word of Faith, which
as nigh in the mouth and in the heart, *Rom.* 10 8.
hey grew up in the knowledg of God, and of his
oly Spirit, and great gifts grew amongst them, as of
rophecy, of speaking with Tongues, of Interpre-
ion, and there was diversity of gifts, and diversity of
perations yet all by the same Spirit which the Apo-
tles was made Ministers of, and which they that did
believe and receive, received gifts from it, and knew
he operation of it, which wrought in them mightily
to the throwing down the strong holds, 2 *Cor.* 10. 4.
And the principalities and powers of Darkness, and
o the translating and changing of them from dark-
ness to Light, and from Satans power, to the power
of God, even into the Kingdom of his dear Son, *Col.*
1. 13. And several Congregations in divers Places
were all one body, whereof Christ the life was the
head, in which they had believed, and of whose
power they had tasted, grew up in knowledg, and
wisdom, and gifts; and the day of Christ approach-
ed which *Abraham* saw; And they exhorted one another,
and admonished one another, and when they met toge-
ther at several places, every one according to the gift
of God, as he had received (not from the Letter)
but from the Spirit, did and might administer to the
edification one of another, and to the building up
and comforting one another, in the most holy faith,
which gave them victory over sin, which faith was
wrought in them by hearing of the word that was

nigh

nigh them, in the mouth and in the heart, which
the word of consolation, which was in the be
ning.

Moreover when they met together, they m
Propheſie one by one, and every one exerciſe his
gift to the edification and comfort of the body, as
Spirit did lead them in order, and if any went
from his meaſme, he was judged by them that were
the Spirit.

Furthermore, they that had believed the Go
which was publiſhed to them for remiſſion of ſi
they grew up into great enjoyments and attainme
in the righteous life of Chriſt, which was manifeſt
them; And though firſt they knew the Miniſtrat
of Condemnation, and the ſentence of death, yet
terwards came to know the Miniſtration of the ſpi
and the ſweet aſſurance and Teſtimony of it, bear
witneſs to the Spirit, that they were the Sons
God, and they were made heirs according to t
promiſe, *Heb.* 6. 17. and were made joynt-heirs a
co-heirs with Chriſt, in the Kingdome which is imm
tal which fades not away, and did come to know *Mo*
Sion, and the City of the living God, *Heb.* 12. 22. a
it were large to ſpeak of the glory and the tranſcende
excellency of the Church of Chriſt (which becam
purchaſed poſſeſſion to him) in the primitive times,
the firſt hundred years after the manifeſtation of Ch
in the fleſh.

But take notice of this, that them that were ſe
out, who had received freely, of the Father, of Chri
and of the Spirit, Miniſtred freely, as they had r
ceived freely, without making any Covenants, or e
quiries after worldly revenews; but went from C
to City preaching the Goſpel of Chriſt freely, as th
had received without any conditions from the peo
ple; And as many as believed and received the Go

pel, did Minister freely, their hearts being open unto them, who had declared unto them spiritual things, *Acts* 4. 34. *Mat.* 10 8. *&c.* So that we read of no compulsion, or forcing maintenance from any of the Cities, whether they believed or not believed; the Father took care of such harvest men, and what they received was given freely, and there was no complaint, though often they denyed that which was proferred to them, and their care was to make the Gospel of Christ not burdensome or chargable, but rather their hands should Minister unto their necessities, *Acts* 18. 3.

Again, though divers gifts were given unto the Disciples before and after Christs ascention, as some to be Apostles, some Prophets, some Evangelists, some Pastors, some Teachers, and some Elders or Bishops; yet they were all made Ministers by the holy Ghost yet it were large to speak of the Power, and of the wisdome, and of the enjoyments of God in that day and time, and of the gifts, and of the order which was in the Church at that time. But in a word, the Son of God was made manifest, and gave them an understanding, and they knew him that was true, (Truth it self) and Christ was revealed in them, and manifested to them the hope of their Glory, *Col.* 1. 27.

Furthermore, they came to see over the new Moons and Fasts, and Feasts, and Daies, and Times, & Meats, and Drinks, and none could judge of them, or ought to judge of them in those cases, for they saw the Body Christ, for the man child was brought forth, and the woman was cloathed with the Sun, who had the Crown of twelve Stars upon her head, who brought forth the holy Child *Jesus*, who saves his people from their sins; In whom all Shadows, Types, Figures, Representations ends; This in short was part of the

glory of the Primitive Church, which would be large to speak of, as it was in the first State of its purity But hereafter some fuller thing the Lord may bring forth in his own time and day.

CHAP. II.

Concerning the entring in of the Apostacy, and the Declination from that purity of Doctrine, Worship and Practice, and when it began, downwards from the entring of it in, until this present age and time.

CHrist the true Prophet, which *Moses* spake of, whom the Lord raised up, & manifested in the fulness of time, he prophesied and declared of false Prophets that should arise, *Mat.* 7. 15. Beware of false Prophets which shall come unto you in sheeps cloathing, but which are inwardly ravening Wolves, ver. 16. ye shall know them by their fruits; and in *Mat.* 24. 11. But many false Prophets shall arise and deceive many, and this came to be seen and fulfilled in the age of the Disciples; and *John* Testified, 1 *Joh.* 2. 18. Little children, it is the last times, as ye have heard that Antichrist should come, even now there are many Antichrists, whereby we know that it is the last time; they went out from us but were not of us; and *Chap.* 4. 3. So they entred in then, and went out from the Light, from the Power of God, which the Apostles preached for the remissions of sins. And *Jude* he testified against such as was entred in, who was in *Cains* way, that were degenerated, and killed, and in *Balaams*

Cains way, for gifts and reward, and yet preached up the words which the Apostles spoke, (but for filthy Lucre) and had mens persons in admiration because of advantage. And *Peter* said, false Prophets and false Teachers should arise, that should bring in damnable Heresies, that should deny the Lord that bought them, and many should follow their pernicious ways, 2 *Pet.* 9.22. And the Apostles wrote to *Timothy* the Bishop or overseer, that the Spirit spoke expressly, that in the last times some should depart from the faith, giving heed to seducing Spirits, and doctrines of Devils, speaking lies in Hypocrisie, forbiding to Marry, and abstain from meats, *&c.* 1 *Tim.* 4. and again *Paul* in 2 *Tim.* 3. saw the Apostacy coming in, and perilous times should come, that men should be lovers of their own selves, Covetous, Boasters, without natural affection, Truth-breakers, False accusers, despisers of them that are good, Traytors, Heady, High-minded, lovers of pleasures more then lovers of God, men of corrupt minds, reprobate concerning the truth, having a form of Godliness, but denying the power; and as the same Apostle saith in another place, was enemies to the Cross of Christ; And these went out into the world, and this is 1400. years ago and upwards. Then the mystery of iniquity began to work and wrought. and they went out and did not preach up the Jews Religion, the ordinances of the first Covenant: But they preached Christ in words, and transformed into the form of the Apostles words, but denied the Cross, and spoke those things they ought not for filthy Lucre sake; and there was the beginning of the Hirelings that care not for the Flock, and those went out into the world, and many followed their pernicious ways, and there held the form, but denied the power, and so indeed preached another Gospel, and they lived in the liberty of the flesh; and held People in the Liberty,

yet proselited them into a kind of a faith which was feigned; and these kind of false Apostles, and deceitful workers, led many after them; and there was the beginning of the Apostacy, and they published these things in the World; and when the Name of Christ came to be in reputation & the preaching of the Gospel to be in request, then they for filthy Lucre went out with the words, and retained the form, not the Jewish form altogether, but the form of the Saints worship and practice, which were in the Church of Christ, which were elect and precious; and they grew to such a head, and to such a body, and became such a number; and yet gain-sayers, and in *Cains* way, for they were out of the power, and out of that which mortifies the deeds of the flesh; and they spread themselves over Nations, and kindreds, over Tongues, and People; and Nations, and Kindreds, and Tongues, and People, have now got the name of a Church, and the seat thereof came to be great, the false Church, the Harlot, Mystery *Babylon* the Mother of Harlots, which had denied the Husband Christ, the power of God, her seat was set upon Nations, Kindreds, Tongues, and People, and these were her seat; And *John* said these were the waters, which he saw the Whore or false Church sit upon, and she turned, and all her children against the free woman, the Lords Spouse, the Lambs Wife, and made her fly into the Wilderness, for a time, times, and half a time, and she reached out her Golden Cup (a fair out-side) but full of fornication within, and she claimed Christ to be her Husband, and sate as a Queen, and the Kings of the Earth, *John* saw in the Revelation, drink of her Cup, and bewitched by her Sorceries: and then all the Nations becoming Water, and unstable, being drunk with fornication, staggered up and down, and reeled up and down, and stood in nothing, being out of the power

which should have stablished them: And then a great Beast arose (out of these Nations, Kindreds, and Tongues, and People, which are these waters) with seven heads and ten horns, and then these Apostatized Disciples or Ministers which preached for filthy Lucre, and them that believed them, sheltred them under the Beast, and cryed, Who is able to make war with the Beast? and the Kings of the earth gave their strength to the Beast which arose out of the waters; and now the false Church gets upon him, (these that had the form of Godliness, and out of the power) and rides upon the Beast, and he carries her, and hath done this many years, and she hath travelled in the greatness of his strength. And then Laws began to be made about Religion, and then began compelling; we heard of none in the Primitive times, nor in the true Church, but now the false Church calling her self by the Free-Womans name, and getting on the outward dress, and habit, and attire, saith, I am she; I have not the form and ordinances which was practised in the Apostles dayes? Who doubts of that, may look into the Primitive times, and see that I am conformable to the form which was amongst the first Christians in things that are outward. And thus she hath deceived the Nations, *Rev.* 18. 23.

Now *Rome* look to thy beginning, and read thy Original, and view thy Antiquity. We will grant thee every dram, and every hour of time these thirteen hundred years, and prove thee to be in the Apostacy in doctrine and practice from the Primitive time, after the first hundred years after Christ was manifested in the flesh. And Christendom look about thee, for thou art measured, and thy compass is seen; If Nations, and Kindreds, and Tongues, and People, have drunk the Whores Cup, since *Johns* dayes, as will be made manifest; then what cause hast thou *Rome*, to

boast of Antiquity, and universality, for that doth the sooner prove thee to be a Harlot then the true Church; and thy universality which hath long been boasted of, proves thee no more to be the true Church of Christ, then the Sea can prove it self to be a Rock; for if Nations, Kindreds, and Tongues, and Languages, and People universally, be the waters that the Whore sits upon, and the Beast rose out of the Waters. Now read thy self; we have measured thee as in the hollow of our hand, and we have thee in the Apostacy, clear thy self when thou can; If the Beast compelled all both small and great to worship him, and made warr with all that bore not his Image, then we have thee between us and the Apostles time as in a press, for not such compelling was in the true Church, by any Ecclesiastical or Secular power; Instance if thou can from the Apostles writings any such thing, or where *Cains* Weapons was lifted up, or Creatures, men and women killed by the sword, or destroyed with lingring torments in the time of the Apostles. Now in that it is said the Church hath been universal, to that more might be said, *Europe* or some parts adjacent is not all the earth, and it is no where found since the Apostles, that killing, and compelling, and forcing, hath been but by thee, and them that are at the best, but in the Suburbs of thy City which afterwards I shall in brief descend to, and so it is evidently known, that thy Church (so called) hath been upheld more by cruelty and force then any sound Doctrine or Practice agreeable to the Apostles days: Though thou may wipe thy mouth, and say I am clear, we persecute none to death, we have a Beast to ride upon, and will make war for our City, and will compel to our worship, and institutions, we'll cry him up for the higher power, and we will frighten people, that who resists this, resists the ordinance of God; And he will

kill

kill, and destroy, and compel, and force, and we shall be clear, and he will call us the holy Church, and we will call him the higher power; and so it is clear and evident by what hath been said, that thou art in the Apostacy, as hereafter shall be manifested by name and practice.

First, Thy Ministers are not according to the Ministers of Christ in the Primitive times, their call not such, their practice not such. They were made Ministers in the primitive times by the holy Ghost and by the Spirit; but yours by natural parts, Tongues, Arts, Philosophy, and Study, and packing up Old Authors together to make a little discourse of, and this must be called the Gospel.

Secondly, The Ministers of Christ they preach freely, not for gifts and rewards, and Tithes; but you have brought in Judaisme, Tithes which belongeth to the first Priest-hood, your Oblations, Obventions, your Mortuaries, and these Invented, and introduced things, to maintain your Ministers by.

Thirdly, The Ministers of Christ did not compel any at *Corinth*, *Thessalonica*, *Macedonia*, or any other Church, to give them such and such maintenance by force, who received not their Doctrine. But you compel and force, and have made that which you call the Gospel chargeable to the Earth where you have power, 2 *Cor.* 9 18.

Fourthly, Your Doctrine is contrary to the Doctrine of Christ and the primitive times, as that the real and substantial presence of Christs body and blood (after the consecration of Priests) is in the bread and wine, which may corrupt, and so doth not the body of Christ, do contrary to Christs Doctrine, who saith, he that eats my flesh, and drinks my blood, shall live for ever, *Joh.* 6 56. But you that eat that which you call his sub-

stantial and real Body and Blood; both it and you shall corrupt.

Fifthly, Of the unbloody sacrifice of the Masse; this sacrifice doth no good at all, for where there is no blood, there is no life, and where there is no blood there is no remission, saith *Paul*, *Heb*, 9. 14. and so your sacrifice is abominable, and an Idol, and such an one as there is no mention made of in the Scriptures.

Sixthly, Of your Liturgy, and publick prayers in an unknown tongue, this is an unprofitable and a vain Worship, and this is like your unbloody Sacrifice; herein you are like *Barbarians* one to another; and how should they that worship with you, say Amen, when they know not what you say? you praying in an unkown tongue is contrary to the Apostles Doctrine, who said, 1 *Cor.* 14. and the 18 verse. I thank my God I speak with tongues more then you all, verse 19. yet in the Church I had rather speak five words with my understanding that I might teach others also, then ten thousand in an unknown Tongue.

Seventhly, Your Doctrine of Purgatory, an invented and an imagined thing, as to cleanse from sin; this is contrary to the Primitive Doctrine, the blood of Christ cleanseth from all sin, *John* 1. 7. and your distinctions of mortal and venial sin, is to blind people withal, for the wages of sin is death, *Rom.* 6. 23.

Eighthly, Of worshiping and invocation of Angels, and Saints, as mediators between us and God; this is contrary to the Primitive Doctrine, there is one Mediator between God and man, even the man Christ Jesus, 1 *Tim.* 2. 5. and he alone makes intercession for all them that believe, *Heb.* 7 25, and the Angel reproved *John*, *Rev.* 22 8, 9. when he would have worshiped him, and said unto him, see thou do it not, for I am thy fellow Servant, &c. and the Prophet said,

thou

thou art our Father, though *Abraham* know us not, and *Israel* be ignorant of us, *Isa.* 63. 6.

Ninthly, Of Reliques and sacred Images, this is contrary to what the Lord spake by the Prophets, *Lev.* 26. 1. ye shall make you no Idols nor graven Image, neither rear you up a standing Image, neither shall you set up any Image of stone in your Land, to bow down unto it, *Deut.* 6. 22. neither shalt thou set thee up any Image, which the Lord thy God hateth; and *Ezek.* 6. 4. and your Images shall be broken; and *Rom.* 1. 23. there they were condemned that changed the glory of the incorruptible God, into an Image made like to corruptible man, *&c.* Thus you may plainly see your Idolatrous Image worship is forbidden, and condemned in the Law, Prophets, and New Testament, and as for your Relique worship you have neither command nor example for it from Christ nor his Apostles.

Many more things might be enumerated, which is found among you in the Apostacy, as your voluntary poverty, and feigned humility, and your wilful vows, and many more things which are found to be contrary to the Church of Christ, which must be turned from, and denyed, if ever you come to know the everlasting Gospel which is to be preached again to the Nations, by which they must be brought out of all this Apostacy.

Furthermore, as to the practice and Discipline of the Catholick Church (as it is called) which pleads for Antiquity, we find it not consonant and agreeing to the Church in the primitive times, the first hundred years after Christ.

As for the vestments your Priests wear at certain times, one on this manner, another on that, your Ecclesiastical men, or Church Officers of several ranks and orders, such we find not in the primitive times,

times, in that which may be truely called primitive.

And for the invented holidays, and their eves, for fasting and feasting, we find no such things in the Primitive Times, and such a service for such a day, and such a worship for such a day, we find not in the first hundred years after Christ.

And for your Lent, which one of your Fathers invented, and this was his ground, because God had the tenth of the increase or Tithes due to himself, and for his Ministers under the Law, therefore it was necessary that the tenth part of days should be allowed as Tithes to the Lord; O gross ignorance, and palpable blindness, midnight it self came upon you in the time of your visibility, when the True Church was fled into the Wilderness! As though the Lord was not Lord of all days, and as though all days were not his, and to be used to his glory.

And your prohibiting meats, and distinguishing of meats, one holy for such a day, another for such a day, flesh one day, and fish another day, as though there were not the flesh of fish, or one thing were clean, and another unclean.

And this invented trumpery hath been observed for Catholick and Apostolick Doctrine, but by whom we must needs tell you, by the Nations, Kindreds, and Tongues, and People, upon which the Whore sits, and out of which the Beast rose. And we will grant you antiquity enough this many hundred years, and yet we will prefer the Primitive times before you, and bring their Doctrine, and practice to reprove you, though we do not desire to go in *Cains* way, and to kill Creatures that are out of the Doctrine of Christ, and contrary to Apostolick and Catholick Doctrine, which wrestled not with the flesh and blood, but with spiritual wickedness, whose weapons were not carnal

but

Spiritual, and yet they had great might in them, and threw down by these weapons, that which never could be by carnal, 2 *Cor.* 10 4.

Again, your forbidding to marry, which is reckoned by the Apostles Doctrine to be a Doctrine of Devils, and contrary unto that the Apostles Doctrine was, marriage is honourable in all estates, the bed undefiled, *Heb.* 13. 4.

And seeing you plead *Peter* was at *Rome* and *Peters* chair, and that the Bishop of *Rome* doth succeed him, and hath the Keys as *Peter* had; Why do you exclude the chief Bishops as you account them, from marrying, and divers other orders, seeing *Peter* had a wife, and seeing that it is Catholick, and Apostolick Doctrine (before you could claim the name of visible Church) that a Bishop should be the husband of one wife, and should not be covetous, nor no striker, nor given to Wine, nor filthy Lucre, *&c.* But since the Bishop of *Rome* hath appropriated to himself, to be the head of the Church, and the chief Bishop over all the Catholick Church, It hath been manifested how much covetousness, and covetous practises hath been acted, as mony for Pardons, and Indulgences, and get mony for the living and the dead, and the invented Purgatory hath filled your coffers, and your meritorious works have been sold at a dear rate: In so much that a poor Woman who hath lost her husband, and he deceased, must pay ten shillings for a mortuary, that he may be prayed for, or some of your merits may be accounted to him, which you have in store as a stock to sell to any, who come with a prize in their hand. And from whence have you all these Tithes; have you not borrowed them of the Jews? And yet you are no Jews, and such things we do not read among the Jews were Tithable, as Pigs, Egg, Hens, and Geese; to omit greater matters,

ters, and the smoak passing up the chimneys, and that which you call your *Peter*-pence. And this is contrary to the Catholick and Apostolick Doctrine which *Peter* would have been ashamed, to ever have mentioned either amongst Jews and Gentiles.

And now I would ask you a question or two, seeing *John* saw the true Church flee into the Wilderness, the woman that was cloathed with the Sun, who brought forth the man-child; What cause have you to boast of visibility, or universality? Now when were you in the wilderness? if your Church hath not been so, then it demonstrates that your Church is not the Woman cloathed with the Sun, for she did fly into the wilderness as with the wings of an Eagle.

Secondly, Whether hath your Gospel been universally and publickly preached these sixteen hundred years or nay? And is it the very same that was preached in the first hundred, or two hundred years, seeing that *John* saith, that all Nations did drink of the whores cup of fornication. And then Nations were Waters, seeing he saith the Gospel shall be preached again to Nations, Kindreds and Tongues; which clearly demonstrates, there was a time when the ever lasting Gospel was not preached to the Kindreds, and Tongues, which are the waters upon which your Church is Scituated; And it is evidently manifested, that yours hath been another Gospel then that which was preached in the Apostolick Church, and in the Catholick Church the first hundred or two hundred years after Christ was manifested in the flesh: Much might be said to demonstrate the Truth which is in hand, that there hath been an apostacy, the beginners whereof came forth in the Apostles dayes, and afterwards grew into a body, and became like a great Sea, which according to the best Ecclesiastical writers, which have given a Narrative of the first five hundred years, declared that there

was a great loss within 300. years; but in five hundred years or less, the very power of Godliness was denyed, and very much of the form. And though your Church pleads Antiquity for a Thousand years for these things aforementioned, which they would be hard to prove; For although it should be granted them, yet we will joyn issue with them in this things, & are able to prove all these Doctrines and Practices, not to be as it was in the first two hundred years (except they will own such as taught the Doctrine of *Balaam*, and taught the Doctrine of Devils, and went in *Cains* and *Chores* way) for an example.

It were not hard to prove the introducing of all these things before mentioned, and how they have come in by degrees, one Councel that rose out of the waters, ordaining this, another ordaining that; and so have risen up into this great body of darkness, some of the practices borrowed from the Jews, and some from the Heathen, and some invented of themselves in latter ages; so that the worship that was in the Spirit and in Truth, in Christs and the Apostles dayes, is turned from, and such a numberless number of vain Traditions, Avemaries, Creeds, and Pater-nosters, and such a deal a do as there is about their unbloody Sacrifice of the Masse, that they are glad to be counted by their beads on strings, as many very well know. By all that which hath been said, may easily be collected, that there hath been a great Deviation and Apostacy from the Doctrine and practice of the Primitive times: thus far as I am descended, I leave it to the Reader to judge, and compare these things with the Churches doctrine and practices in the first hundred years after Christ, & if these things be found invented, and without footing or ground, then let them that are informed, depart from them.

CHAP.

CHAP. III.

But now to descend a little further, nearer unto our own age, to speak something to them, which I believe look upon themselves to be Catholick and Apostolick in Doctrine and practice according to the Primitive time and order, and that they are totally come out of the Apostacy.

THis I have to say to you, which is my judgment and belief, and that upon good ground, that you are in many things in the Apostacy, as hereafter I shall demonstrate, and to tell you nakedly and plainly, we look upon the reformation which was made in denying the Church of *Rome*, to be but very weak, and poor, and feeble, and imperfect, comparatively with the doctrine and practice, and order in the Primitive times, in so much that we judg upon good grounds, that it cannot be parallel'd with the Church in the Primitive times, which I have spoke of before, in that you have denied the Pope to be the head of the Church, and so are called Protestants; So am I, knowing that Christ is the head of the Church, and ought to rule by his Spiritual Scepter, and his eternal power in the hearts and consciences of people, and in and over the true Church which is his body, whereof he is the head; and let all take heed who doth intrude, and take upon them that which belongeth to the King of Kings, and King of Saints, as to matter of Head-ship, Regulation, or Government, for all power is committed unto him in Heaven and Earth, and

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the Father hath given it to him, and will not have any other have that Glory; But whosoever seeks it, must be condemned, and his glory he will not give to another. For the Lamb is worthy of glory and strength; And though the Church of *Rome* be generally acknowledged to be in the Apostacy, by them that are seperated from them, and that upon good grounds; yet I say the seperation is in some little or small part, more in name then in nature, more in form then in power, more in some circumstantial things, then in the very ground it self, and very many of these Doctrines, Practices, Discipline and Order (as they call it) I find it be upholden, practiced, and contended for, which are found in the former I have mentioned.

First of all, to instance that which is gnerally holden out by the reformed Protestants, is, that the writings of *Matthew*, *Mark*, *Luke* and *John*, and the several Epistles, is the Gospel which the Primitive Disciples and Ministers preached and published, and which People did receive, and by believing the sound thereof, were accounted Christians, and believers.

We would have all to know, the Gospel was preached to *Abraham*, before *Matthew* or *Mark*, or any of the Apostles writ a word. Moreover we would have all to know, that Christ had preached glad tidings to the captives, and some of the Disciples had preached the word of the Kingdom, before *Matthew*, or *Mark*, or *Luke*, or *John* had wrote a word; my reasons are divers; *Matthew*, *Mark*, *Luke* and *John*, must needs hear and see that done which they testified of before they writ; and if *Matthew*, *Mark*, *Luke* and *John* be the Gospel; the writings of them I intend, then the Disciples could not preach it before it was given forth; and if the Epistles be a part of the Gospel,

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this the Disciples could not preach before it was written, for *Paul* succeeded and was converted, after divers of the Apostles had preached the Gospel; so then doubtless the Disciples and Apostles, had something to say, and declare and publish before any of the New Testament was written; and it is manifested that they were not sent out to preach the Law, nor the ordinances of the first Covenant, after Christ were offered up the end of the first; So then there was something, and is something which was preached by them, and is to be published now to all that are made Ministers by the holy Ghost, and that is in few words (the power of God) which was before the New Testament (so called) though the words declare of it, but is not it; Now they went and preached, and Discipled in the Name of the Father, Son and holy Ghost, which is a Ministry far beyond the written or declarative sound; and indeed is a Spiritual and invisible thing, which the Apostle, *Acts* 26 18 declaring his Message which he had received by the holy Ghost, saith, I was sent to turn them, (*viz.* the Gentiles and Jews, and them of *Arabia* and else where he sojourned) from darkness unto light, and from Satans power unto Gods Power, that they that believed in the light, and received the power of God, which he preached to them, might receive remission of sins, for remission of sin was onely preached in his Name, and no name under Heaven there is, by which men can be saved, but by the Name of *Jesus*, though the *Apostles* spoke according to the motion of the Spirit, in divers words, calling him the gift of God, the free gift of righteousness, the unspeakable gift, the true Light that lighteneth every man that cometh into the World, the Power of God, and the wisdom of God, which wisdom and power they had received, and because the Son of God was revealed in them, the Apostle said,

am a debter to the Jews, and the Greeks, *Rom.* 1. 14. and he having received this freely of the Father, he went to the Jews, and went to the Greeks, to the Gentiles and Heathen, where the name of this gift and power, and *Jesus* had not been named and published freely without gifts and rewards, and the necessity did lye upon him, 1 *Cor.* 9. 16. and the love of Christ which was shed abroad in his heart, constrained him, and made him reckon himself as a debtor unto all, because of the abundant loving kindness and riches of Gods love and grace, and spiritual gifts, which he had received, he longed, and thirsted, and travelled to communicate it unto others.

Largely I might speak of this hidden mystery, as to demonstrate what the Gospel of Christ was and is, but in what I have already said, them that are any thing spiritual minded will judge, that the Law and the Prophets, *Matthew*, *Mark*, *Luke* and *John*, and the Epistles, was not the everlasting Gospel, but it was a thing beyond and above, and before any of these writings was; although they all in their several ages, bore Testimony of it, (*viz.*) the power of God, which condemns sin in the flesh, and mortifies the deeds thereof, and gives victory over it, and taketh up all that believe in it into one life, power and vertue, into pure peace, and heavenly contentment, and perfect satisfaction: So you who are calling the letter the Gospel, or the New Testament writings the Gospel, I would ask you a question also; When was there a time since the first hundred years after Christs o[illegible], in that time till now, but these words and writings have not been spoken and preached, bought and sold as a Gospel, not only in the Church of *Rome*, but also among all them that are separated from her, even untill now, this hath been preacht to Nations, Kindreds, Tongues and people; and if the writings be

the everlasting Gospel; then how doth *John* say, or why did he so say, that the everlasting Gospel should go forth again, and be preacht again after the Apostacy, or to bring out of the Apostacy? But it clearly implies the word had been preached and published, and the temporary writings which was given forth at divers times had been preached up for Gospel these many hundred years, which many have received by tradition; but the power of God, and the gift of God, by which, and from which the Ministers of Christ in all ages ministred, hath been wanting, if not altogether lost, for the most part, among them that are called Christians; Then what is the quarrel betwixt you and the *Romanists*? its but in translation at the most; and while words and translations, and versions have been contended about, the everlasting Gospel hath been hid; Therefore all people are upon heaps, and the Nations like waters rowling up and down in instability. Now the reformed Ministry (so called) are in many things in the same Practice with the former; You deny an *immediate call*; and sets up an outward *Ordination*, and a form of *Laying on of hands* without the holy Ghost, ordaining such and such who have some skill in natural Tongues, or some words of Oratory, to be a subject matter to make Ministers upon; and that which they preach in words, which hath been held in the form long without the life, you call the Gospel; and these are confined to a *Parish*, as the former to such a *Cloyster*, and such a *Monastry*; and these preach for hire, and gifts, and rewards, and for maintenance, and kept up all the aforesaid wayes, and maintenance, as Lawful, and will make people believe it is according to Gospel institution, when alas it is but the *Popes Tythes*, *Oblations*, *Obventions*, *Mortuaries*, and *Prayers* for the *Dead*, keeping up the wages but denyes the work; And *Tythe* of all things,

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as *Pigs* and *Geeſe*, *Hens* and *Egs*, *Apples* and *Cherries*, and *Turnips*, and all, *nothing excepted*; this is a feeble thing, as to hold out to people for Goſpel maintenance, and the preachers of the Goſpel are aſhamed of it.

Furthermore, them that will not give it, ſue them at Law, throw them into holes till they dye, take away ten fold that which is claimed, ſay the man is not ſubject to Goſpel order, denies Miniſters maintenance; this hath been crime enough to take away the eſtates and lives of men; all this is in the Apoſtacy.

And ſeeing it is ſaid we are under a Goſpel adminiſtration, and ordinances; What do you with *Organs*, *Whiſtlers* and *Pipes*, in any part of your Services? *this pertained to the Jews* and not to the Primitive Church. And what do you do with *Surplices*, *Tippets* & *Hoods*, and other ſtrange kind of Garments? It may be the High-prieſts Garments, or the *Prieſts linen Ephod*, *or linen breeches*, muſt be brought in for a Goſpel proof, and for an Apoſtolick Ordinance; And what do you with the *Popes-Lent?* And why ſhould the *Pope's Lent* be among the reformed Proteſtants Churches forbidding meats and drinks? And why *forbidding marriage in Lent?* and who ordained theſe dayes? What have they been borrowed from the Heathen? Or are they looked upon to be ſuch dayes as uſed to be cited in the Callender for the dog-dayes, which have been brought from the Heathen, and ſtands to this day, in too much credit among believers ſo called.

And why is one day preferred before and above another, and ſome counted holy dayes, as though ſome others were unholy dayes? and why ſuch a Collect, and ſuch a Goſpel, and ſuch a Chapter, and ſuch a Pſalm, mincing and cutting, and ſevering the Scripture into pieces and ſhreds? Is this like Apoſtolick Doctrine? Truly friends, many things we have to ſay,

if you had an ear to hear, and that upon good grounds we can ſpeak, that we look upon all theſe things to be feeble, and poor, and beggarly things, and hath no agreement, or congruity with the Primitive times.

And ſhould people be limited or ſtinted to ſuch a certain form of words, called ſervice, or prayer, and divine worſhip? Was that ever reckoned divine worſhip, that was not from the Divine Spirit? But it may be you will ſay the words are good, or ſome of them; I am not ſpeaking about words, but the Spirit, from which every ſervice ought to be performed to the Lord God; and the Primitive Chriſtians prayed in the ſpirit, and with underſtanding, and ſung with the ſpirit, and with underſtanding, 1 *Cor.* 14. 15. And there was ſome that knew not what to pray for as they ought, but the ſpirit helped their infirmities, *Rom.* 8. 26. But you know what to pray for, and how much muſt be ſaid on ſuch a day, or ſuch a time, and if there be a homily, or a Sermon, Lettany muſt be miſſed.

Now, I ſay, if it be Divine worſhip, or any thing wherein God is honoured, and the people bettered, nothing of it ought to be wanting.

But theſe things the Primitive times doth not countenance; but when the power was loſt, and the life gone from, and the Spirit erred from, theſe things have come into the latter days, which have been very perillous times, as to them who have kept the Apoſtolick faith, and the order of the Primitive Church.

Many more things we could inſtance which are practiſed, as for diſcipline and order, and ſome for neceſſity, which hath no affinity or union at all with the Primitive Churches, but rather are things which are too near of Kin unto her that ſits as a Queen upon the waters, whoſe fleſh muſt be burnt with fire, who hath

hath drunk the blood of the Saints; and how many of the Lords servants have suffered in and about these things, not onely in the Church of *Rome*, but also by them which have been called reformed, many have known, and are living witnesses thereof.

And all these *Temples*, *Bells*, *Hour-glasses*, *Pulpits*, & *Cushions*, *Altars*, *Tables*, and *Funts*, which are things that pertain not to them that looks they are come out of the Apostacy; but the spiritual minded sees over them, and beyond them, and before these things; And also sees through the Spirit of Propheſie and time when they shall be no more adored, worshipped and honoured; But God shall be feared in the hearts of the Sons of men, and glory shall be given to him, and he shall be worshipped in Spirit and in Truth as he was in the Primitive times, when the Beast and the false Prophet, and them that wrought Miracles before him, and all they that have cried who is able to make war with the Beast? and have cried, worship him: All must be taken alive, Remember that (alive) in their strength, and cast into the Lake, and the Mother of Harlots shall be made desolate, her Cup of Fornication thrown under foot; The Kings of the Earth shall deny it, and to give their strength any longer to the Beast; and then shall that be fulfilled, Rejoyce ye Prophets and holy men of God, and ye that have suffered, for the hour of his judgment is come, and as she hath served the Saints, so shall she be served, and rewarded double, and the day hastens, and the times and seasons we see and know as God hath made them manifest. The man-child is descended again, who hath right to rule the Nations with a rod of iron, and break the ungodly in pieces as a potters vessel, and stamp the residue of his enemies under his feet: And the Church is coming out of the wilderness again, who leans upon the breast of her

beloved; who is clothing her again with beauty instead of ashes, and putting upon her again the beautiful garments of glory and excellency, even his own righteousness; and they that see it, their hearts shall be made glad, and their souls rejoyce in God, and their flesh rest in hope, for the time is come when she must appear again, which hath been retired and hid in a place which God hath prepared for her, while the false Church sate as a Queen, and the Apostates as Princes, and their Merchandise sold at dear rates; But their joy shall be turned into mourning, and alas, alas, shall be the cry of them that have been in Glory with her, for their frankincense, odours, and sweet perfumes, and scarlet, and purple, and gold, and silver, and wood, and tin, and iron, and brass, none will buy any more, none of the Lambs followers, nor none of the true Churches children, who worship God in the spirit, and have no confidence in the flesh, neither in any outward appearance, but in the hidden life of God, but in the immortal life, which he hath brought to light through his blessed Gospel, which he hath caused to be published again; the joyful sound whereof many captives have heard and are glad, and a numberless number shall hear the joyful sound thereof, and shall enquire after the brightness of the rising of the Sun. Therefore all Apostates, Hills and Mountains, make room, make way, the Lord is risen in power and in Glory, which shall dazle the eyes of all the Earthly, and shall extinguish and put out the very brightness and the glory of all invented worships, in the Apostatized ages, and shall bring them that believe in the everlasting Gospel, to stability, to the rock of ages, to the valley of *Achor*, to Mount *Sion*, to the blessing of the everlasting hills; And blessed are they that hear, and believe, and wait to be made

partakers

partakers of that which the Lord is about to do in the Earth, as he hath ſhewn, and foreſhewn to his ſervants the Prophets.

CHAP. IV.

Now a few words to ſhew unto all, how they may come out of the Apoſtacy, to be members of the true Church, which is in God, the Lambs wife.

SO far as God did appear in any age or generation, or manifeſt himſelf unto the Sons of men in any ſhadows, figures, repreſentations, or outward appearances, the evil Spirit, and Serpents ſeed, and evil doer, alwayes took up the form of the thing, when it came into reputation, as largely might be demonſtrated and inſtanced through all ages and Generations till the cloſure of the Apoſtles Writings; ſomething whereof hath been briefly hinted at before, ſo in this I ſhall be very brief.

The *Jews* held up the *Types* and *Figures* of the *firſt Covenant*; and the ordinances thereof, and oppoſed Chriſt the Light, the everlaſting Covenant, and alſo the publiſhers thereof. Moreover, when the name of Chriſt came to be ſpread abroad, then falſe Apoſtles and deceitful workers, who were enemies to the Croſs, and to the power of God, they preached Chriſt out of contention, and envy, and for filthy lucre, and by wicked practices made the name of Chriſtians odious among the Heathen, as it is this day, and cauſed the worthy name by which the Saints were

were saved, to be blasphemed by their ungodly practices, *Rom.* 2. 24.

When the Apostle gathered together many that believed, and setled them in the order of the Gospel, and the order came well to be accounted of, and the conversation of the Saints of good account amongst many; divers false Prophets and deceitful workers got up, and as the Apostles met in houses, and the Saints met together in houses, the false Apostles they crept into houses, and held the form, as I said before, and denied the power, and they were to be turned away from, by the Apostles exhortation to *Timothy*.

Now since the true Church fled into the wilderness, the false Church came into visibility, and to sit as a Queen upon the Waters, the Nations and Peoples; other things have been brought in, other things are brought in and invented, which were not constitutions of Christ or the Primitive Churches; And these the world have wondered after, in the dark night of Apostacy. And the worship hath been made up, and compacted partly from the Jews worship, partly from the Heathen, and partly from themselves, being corrupted, and the Scriptures perverted every way to prove all this deceit.

Now many have Judged to relenquish the former superstitious practices, and to come and to take up the form and practice again in the outward, as it was in the Apostles dayes, is to come out of the Apostacy. Let all know this, the outward Court of the Citie was given to be trodden under foot of the Gentiles, to polute and defile it, and many may wait there, and look there in the poluted Court, and in the outside, that hath been defiled; and many may visit the Sepulchre and wait for Christ when he is risen, and so look for him to appear in that which he is risen out

of,

, the Jews at their Temple when it is left desolate, e Christians (so called) may glory in their outward Court, though it be defiled, and so defiled as God will not appear therein again; for he hath another way manifested himself unto the sons of men.

And now, that worship that God requires, that service that he requires, and that glory wherein he will manifest himself, is, and will be in the Spirit, which all people is to wait for, which comes to witness restoration, and to come to the end of the night of errour, to the Bride the Lambs wife again. Now a measure of Gods spirit being given to every one to profit withal, which shews them sin and transgression, and will lead out of it, which shews formal worship, and how deceit hath transformed into them, and leads them that believed in it, out of that which is poluted, and out of deceit, to Christ the sure foundation, and mighty power of God; and to know Gods peace, and good-will to all men. And that which must restore all people, and bring them out of the Apostacy, into purity, and to have fellowship with the Father and the Son, and one with another, as it was in the Primitive times, is the mighty power of God alone, which must be waited for, and believed in, and received, and made manifest in the heart of the People, or else they cannot come out of the Apostacy, nor see to the end of those things that are to be abolished; And this is that which must be witnessed by every man, that comes to be a living stone of the holy City, and a living Son of the free-woman, and true member of the Heavenly *Jerusalem*, which God hath caused to descend, which is the Mother of all the Saints, and the womb that brings them all forth, and the breast at which they all suck, and are satisfied and nourished up to everlasting life.

These sayings are faithful and true, and blessed

ſed ſis he that heareth, believeth, and receiveth them.

And this is a Teſtimony of the People called QUAKERS, whom God hath brought out of the Apoſtacy, to the beginning again, to ſee the brightneſs of the day of the Lord, wherein there is not a cloud.

Furthermore, it is manifeſt how many things have been introduced and brought in, concerning worſhip and ordinances, and are taught to be Doctrines of the Primitive times, when as they are brought in by men of corrupt minds in latter ages, which had loſt the faith once delivered to the Saints, and had loſt the Goſpel order, and compelled people by outward Law to ſubmit unto them, and yet all thoſe things they would faſten upon the Scriptures, and bring ſome Scripture which they pervert, as a cloak and a cover to blind people withal; but I ſhall deſcend to ſome particulars.

CHAP. V.

Concerning Sprinkling Infants.

AND firſt concerning baptizing or Chriſtning Infants (as it hath been called) which is without preſcribed command or example, commanded or ordained by Chriſt or his Apoſtles, although many in theſe latter ages, have wreſted the Scripture, thinking thereby to make their own inventions to be reckoned or accounted to be the Ordinances of God; and the main ground which the greateſt Rabbies have given hath been from theſe or the like Scriptures; Go teach

baptize all Nations, *Mat.* 28. 19. but this is no-
g at all to prove baptizing of infants; here teach-
was to go before baptizing, or diſcipling as the
eds may be rendred, for they were not like to be
ſcipled which were untaught; now Infants not be-
capable of teaching, ſo are not capable of being
de Diſciples: Now to babtize Infants, or ſprinkle
em with water which are untaught, and not capa-
e of being Diſciples, is a ridiculous thing, and to do
ſo as the Church of *Rome* uſes it, and they who are
parated from them, is contrary to the Scriptures,
d there is no mention made of water at all, nor In-
nts; and their other Scriptures they have offered for
oofs, to prove this an Ordinance of Chriſt (and
y) onely becauſe Chriſt took up Children into his
rms and bleſſed them, and becauſe he ſaid, whoſo-
er enters into the Kingdom of God, muſt enter as a
ttle Child; theſe Scriptures have been tendred for
ood proofs, but the Spiritual minded will judg of
e weakneſs of them who offer theſe things for a
roof. But again it hath been ſaid and accounted Or-
odox, that Baptiſm came in the room of Circumci-
on, but how they will prove it, is yet unknown to
any; for the Scriptures make not mention of any
ch thing, for one Type did never Type out another,
ut every Type Typified a ſubſtance; Now circum-
ſion, was a Type or a Figure, and cutting off the fore-
in, was a figure of Circumciſion, and cutting off the
re-skin of the heart; now Baptiſm with water is a
ype or a Figure, 1 *Pet.* 3. 21. which Typed out the
piritual waſhing or Regeneration; and if baptiſm of
nfants came in the room of Circumciſion, then how
o they agree in a parallel? the males was only cir-
mciſed, and why are the females now baptiſed, if bap-
ſm came in the room of Circumciſion?

Another thing which hath been alledged for a proof

if,

that which Christ spoke to *Nicodemus*, *John* 3. 5. E
cept a man be born again of water & the Spirit, he ca
not enter into the Kingdom of God; from whence
hath been inferred by many, that Baptism of Infa
was absolutely necessary to salvation: Christ spoke
that which did regenerate and make anew, and clen
the heart, and of the clean water which the Proph
Ezekiel spoke of, which he would pour upon his pe
ple; visible water cleanses not the inside, neith
doth regenerate; but the water which Christ give
to every one that thirsteth, to drink, is the water
life, and this washeth the inside, and cleans the hea
and this is the washing of regeneration, which whos
ever comes not to know, cannot enter into the Kin
dom of God, because that which is defiled is shut o
but they that do not look after the substance, ha
made an idol of the figure; but the Church of *Ro*
themselves which were the first inventers and sette
up of this humane institution, have said, that this m
be received by tradition, and not from the Scripture
because it could not be approved as a commandme

Claudius Espontius *ordained at a Councel at* Pysoy *in* France, *that Infants Baptism should be received by tradition, because it could not be proved as a command from the Scriptures.*

witness *Claudius Espontius* a P
pish Bishop at a Councel at *Py*
in *France* 1500. and yet this D
ctrine hath been held out
the Nations for Catholick a
Apostolick, which the Prim
tive Churches made no me
tion of, neither the Apost
taught any such Doctrine
but was preached up by s
who went out of the light, a
from the power, into the Nations, which became
waters; for the first ordainer of Baptism of I
fants, and that they should have a Godfather a

Go

rother, was (*Ignatius*) Biſhop of *Rome*, long after the Apoſtles dayes, when *Rome* was ot up into pride, and claimd authority over all Chriſtain hurches to impoſe upon them hat ever they liſted for Doctrine; and ſuch dark things as eſe have been brought forth;

Ignatius *Biſhop of* Rome *was the firſt ordainer of Infants baptiſm, and that they ſhould have Godfathers & Godmothers, &c.*

hereof mention might be made of many things; nd what unſavory words, as God-fathers and God-others, is uſed not only amongſt them, but alſo amongſt the Proteſtants to this day, who is Gods father, or who is Gods mother? is this Apoſtolick Doctrine? as though God was begotten by generation, indeed is it not Blaſphemy to affirm ſuch things; nd alſo to hold up ſuch things? all which demonſtrates theſe things to be in the Apoſtacy. And herefore you who profeſs your ſelves that you are ome out of the Apoſtacy, and are reformed Churches, for ſhame leave of practiſing and pleading or the upholping ſuch things which the Scriptures o not own, or elſe the practice of the Saints in former ages will judge you. And it hath been reckoned s abſolute neceſſary to ſalvation, and therefore *Victor* Biſhop of *Rome* did inſtitute, that the children might be chriſtened by a Lay-man or Lay-woman n time of neceſſity, becauſe infants were often in danger, as *olydore* makes mention, *Lib.* 4.

Victor *Biſhop of* Rome *inſtituted, that children might be chriſtned by Lay-men & Lay-women in caſe of neceſſity.*

CHAP.

CHAP. VI.

Concerning the Sign of the Cross, and ordaining of Parish Churches.

LIkewise the Sign of the Cross, and the Chrism are invented things which are in the Apostacy and therefore you who profess your selves reformed for shame leave of these things, and come out of them and deny them.

Secondly, Parishes, and Parish Churches, which were ordained and builded in the Apostacy, and dedicated unto Saints, which stand to this day both in the Church of *Rome*, and in the reformed Churches called, and Church-yards, which they call holy and consecrated ground to bury their dead in, this is an invented thing and superstitious, and yet it stands as an Apostolick order both among Papists and Protestants in the Primitive times, in the dayes of the Apostles; the Scriptures make mention of the Jews Temple at *Jerusalem*, and of the Gentiles Idols; Temples in which they worshipped the Apostles and Ministers of Christ, who published the word of reconciliation, and Christ the substance of all figures, they gathered them that did believe of the Jews from the Temple and Temple-worship and the Gentiles from their Temples and Idols, to worship God in the spirit, and they met together in houses; we read of no Parish Churches dedicated to Saints, nor consecrated ground, for they knew the earth was the Lords, and the fulness thereof, and we

clean

an and good, and blessed to them that believed, and ere was no dividing into Parishes then, nor no ompelling; then *Corinth* was not divided into a Pa-ish, *Antioch*, *Philippi*, *Thessalonica*, *Philadelphia*, and *Smyrna*, and the rest were not all made into Parishes, neither were them that believed not, compelled or forced to come to the Christians meeting at *Antioch*, *Philippi*, *Thessalonica*, *Philadelphia*, or any other place that we read of in the Scriptures; and the Apostles were not confined, nor their spirits were not so strait as to stay over one hundred or fifty families twenty years, and call that their Parish between such an hedge and such a ditch, and such a water, and such a way, as Parishes are now divided into; though I say they had houses to meet in, and preached the Word, and brake bread from house to house, and sometime by the sea-side they congregated, and sometimes on an hill, and at certain places they met together to worship God, they went not back to the Jews Temple nor Gentiles Idols Temples, neither forced any of their maintenance as to minister unto them, by which all may see that these invented Churches and Church-yards for holy ground, and Parishes, are not Apostolical, nor was no Catholick nor universal thing then in the Primitive times, neither was there any command given to the Christians to do any such thing, neither reprehension for not doing such things.

The first Church or Temple that we read of was consecrated by *Pius* Bishop of *Rome*, in honour of the *Virgin Prudentia*; and afterwards *Calistus* made a Temple to the Virgin *Mary*, a place beyond *Tibris*, and instituted a Church-yard in *Apius* his street, and called it after his own

Pius *Bishop of* Rome *built the first Temple after the Apostacy, in honour to* Prudentia.

Dionysius in the year 267 divided both Rome and other places into Parishes and Dioceſſes for Biſhops.

Dionyſius in the year 267. divided both Rome & other places, Churches and Church-yards, to Curates and made Pariſhes and Dioceſſes to Biſhops, and commanded that every man ſhould be contented with his preſcript bounds, and there was the beginning of Pariſhes, Churches and Church-yards, conſecrated ground; and in proceſs of time when all Nations had drunk of the cup of fornicacion, the Nations began to imitate their mother, and to build and conſecrate Temples and Churches and Church yards, to this Saint, and the other Saint, as is too too manifeſt through Chriſtendom to this day; And here's the riſe of holy Pariſh Churches, which of late have been preached up for the houſe of God, and the houſe of prayer, which bears the name yet by which the Pope baptized them, Saint *Peter*, Saint *Paul*, Saint *Mary*, Saint *Hellen*, Saint *Katherine*, Saint *Gregory*, Saint *Maudlen*, Saint *Alban*, Saint *Anthony*, Saint *George*, Saint *Margaret*, Saint *Dunſtans*, Saint *Clement*, Saint *Chriſtopher*, Saint *Giles*, Saint *Martin*; and painting and garniſhing theſe houſes with Images and Pictures, and hanging of Flowers and Boughs and Garlands, this came from the old heathen who ſacrificed to *Saturn* and *Pluto*, and this hanging up candles, and their Candlemas dayes, this came of the Gentiles and Pagans; who honoured their falſe God *Saturn*, and their Altar which they have builded in the Temple, and their tables upon which they offer and ſet their ſacrifice, theſe *Boniface* the third commanded that they ſhould be covered with linnen clothes, and here was the beginning of theſe kind of orders; that as I ſaid before, moſt of theſe things in and about the worſhip, which hath been ſince the reign

Antichrist, and since the Whore hath sate as a Queen, they have been either borrowed from the Jews, or else from Pagans and Heathens, and the mother of Harlots, hath put these things off for Apostolick institutions, these many hundreds of years, and divers other things which are in and about the Parish Churches, your many crosses in and about them of wood and stone, your baptized Bells, and consecrated Pulpits, and Fonts, and Hour-glasses, and soft Cushions to preach on; all these the Scriptures make no mention of, not in the Christian Churches, the first two hundred years after Christ.

Now Protestants who have denied the Church of *Rome* and their practicks, which was contrary to the Primitive and the Scriptures, look about you and see how you are sticking yet in *Babylon*, and buying yet the merchandise thereof; and as for your holy ground, called your Church-yards, which you onely judg fit to bury the dead in, and would compel all to come thither, because there are many Officers in and about this Temple, who are greedy of rewards, so that they would not miss any thing that might be commodious unto them; and so would compel all to come there for their gain; But,

Abraham was the first we read of that made any place of burial in *Hebron*, which he bought of *Ephron* an *Hittite* for thirty shekels of silver, and there was he and his wife buried, and this was no Parish-yard, neither did he leave any Priest or Clerk that we read of to receive wages and fees, and for ringing a Bell, and reading and singing over the dead; and so for shame, you who profess the Scriptures and the Apostolick order and institutions of Christ, come out from among all this trumpery, and wait that you

Abraham *and his wife buried in* Hebron, *in a piece of ground he bought.*

may come again into the order of the Gospel, and the primitive order which have been talked of these many years, and yet not known.

CHAP. VII.

Concerning swearing by the Gospel, and kissing a book, and that which is commonly confirmation or Bishoping Children, things invented contrary to the Apostles Doctrine, and are in the Apostacy.

IN the first Covenant the *Jews* were commanded to swear by the Lord, and oaths were observed by the Jews that were in the first Covenant which was faulty, *Heb.* 8. 7. which Ordinance did not make perfect as pertaining to the Conscience, and so there came to be an end of that Covenant, and the better was brought in, which stood upon better promises, and then the Priesthood, Law, first Covenant, and the ordinances thereof (which was only to continue till the time of Reformation, *Heb.* 9. 10.) by Christ the everlasting Covenant, came to be made manifest, the everlasting offering, who perfected them that are sanctified, who is the oath of God, the end of oaths, and of all strife and contention; his Doctrine was, *Swear not at all, Mat.* 5. 33, 34, 35, 36, 37. neither by the head nor feet, nor Books, nor Gospel, nor any other thing, but that yea should be yea, and nay nay, in all things; and *James* an Apostle of Christ Jesus who knew the New Covenant which was everlasting, which saw over the ordinances of the first Covenant

of

of the Jews, ſaith, Above all things my brethren ſwear not at all, neither by heaven, neither by the earth, nor by any other oath; but let your yea be yea, and your nay nay, leſt you fall into condemnation, *James* 5. 1, 2. and this was Apoſtolical and Catholick Doctrine in the Primitive Churches.

But afterwards the faith being loſt which once was delivered the Saints, and the power loſt, they began to ſet up oaths again, imitating the Jews, and bringing the commands of the Jews who were under the firſt Covenant, as their Ground; But this was in the Apoſtacy. And *Juſtinian* the Emperour appointed, firſt, that men ſhould ſwear by the Goſpel or Book called the Goſpel, and lay their hands thereon, and kiſs it, ſaying, *So help me God*, and here Chriſtendom may ſee who are in the Apoſtacy, and who were the firſt inſtituters of this Swearing, and the manner thereof, which the teachers of theſe latter ages do ignorantly preſs for an ordinance of God.

Juſtinian *the Emperour ordained that men ſhould ſwear by the Goſpel or Book called the Goſpel, and lay their hands thereon and kiſs it, ſaying, So help me God.*

In the Primitive times, they that had the word of reconciliation, who had received the holy Ghoſt and gift of propheſie, and were made able Miniſters of the Spirit, who had diſcerning, and ſaw by the Spirit who was fitted for the work of the Miniſtry, and fit to be Elders and helpers in the Church; they laid hands on them in Gods power, and they received the holy Ghoſt; but now ſince the Apoſtacy came in, this kind of Imagination of laying on of hands one Hypocrite upon another, who are out of the power, who have not received the holy Ghoſt, neither they upon whom their hands were laid, but afterwards it came to be a cuſtom, and a holy rite to be performed upon Children.

Sylveſter *Biſhop of* Rome *ordained that all Churches ſhould be Chriſtned and ſhould be annoynted with oyl.*

Clement *Biſhop, ordained Confirmation of Children, and ſaid none was a perfect Chriſtian if he wanted this; and thus Children ſhould be ſmote on the cheek, ſigned with this Croſs.*

Sylveſter Biſhop of *Rome* ordained, that all that were Chriſtned, Churches and Chalices, ſhould be annoynted with oyl; And *Fabianus* commanded that it ſhould be renewed every Monday and Thurſday. *Clement* the firſt ordained that Children that were Chriſtned ſhould be anointed with Chriſme, and he alſo inſtituted the Sacrament as it is called, of Confirmation, or as it is now called Biſhoping, and did ſuppoſe that no man was a perfect Chriſtian if this Rite and Ceremony was omitted; and for this cauſe it hath been judged, and lookt upon as Catholick Doctrine, both by the Church of *Rome* and the Proteſtants, that the holy Ghoſt is more plentifully given them by the hands of the Biſhop, and on this wiſe in the firſt Inſtitution thereof it was only adminiſtred by the Biſhop. Firſt he asked the name of the child, making the ſign of the Croſs in his forehead, ſaying, I ſign thee with the token of the Croſs, and confirm thee with the Chriſme of Salvation, in the Name of the Father, Son, and holy Ghoſt, *&c.* and ſmote the cheek of the Child ſoftly; but if of greater age, which was to be confirmed, the Biſhop gave a ſharper ſtroke, that he might remember this great miſtery; and here you may ſee how these things came in, and the traditions, and inventions and precepts of men have been, and are taught for Doctrine and Apoſtolick inſtitution, many of which are upholden in the reformed Churches, ſo called, unto this day, and ſo people are kept in blindneſs in a multitude of traditions and heatheniſh cuſtomes, and their minds led out from ſeeking after the living God. CHAP.

CHAP. VIII.

Concerning Faſts, Feaſts, and holy days.

THe Jews in the firſt Covenant had many Faſts, and Feaſts, and holy days, as the Sabbath and feaſts of the new Moon and Paſſeover, and Feaſts of unleavened bread, Pentecoſt, the Feaſt of Tabernacles, and Feaſt of Dedication, which are largely ſhewn in the Books of *Moſes*; all which things, as the Apoſtle ſaith to the *Hebrews*, were but ſhadows of things to come, and not the things themſelves, which onely continued till the time of reformation, and till the better hope which brought in the better Covenant, which ſtood upon better promiſes; Now in the Primjtive Churches they came to ſee the end of theſe things, and were brought to him that was the ſubſtance, in whom all Figures, and Shadows do end, *Col.* 2. 16. 17. Let no man therefore judg you in Meat or Drink, or in reſpect of a holy day, which are a ſhadow of things to come, but the Body is Chriſt; Now afterwards when they minded the form more then the power, they run out into thoſe things with many additions, ſome borrowed from the Heathen, and ſome by their own invention, and then preſs them as Apoſtolick Ordinances upon Chriſtians, which things ſtand in force with many until this day, too too much among them that are called reformed. *Victor* Biſhop of *Rome* about the year 196. decreed, that Eaſter ſhould be kept and celebrated on the Sunday, from the 14*th*. day of the firſt Month, that is *March*, to the 22*d* of the ſame; Now the Jews kept it ſooner, and

so it is without ground from the Jews practice, and meerly an invention of their own, which led people back into days, and about what time they judged any thing to be done, which Christ or the Apostles did, they invented a day and time to keep for it, as to reverence Sunday in Advent, and Nativity, Circumcision and Epiphany, Purification of *Mary*, called Candlemass, Lent, Palm-Sunday, Monday, and Thursday on which Christ washed his Disciples feet, as it hath been imagined; good Friday, Easter, Pentecost was kept by the Jews; and this they would hold out for an Apostolick example to Christians; and for all the former days they were invented with many more which have been brought in since; And so they were decreed and ratified at a Councel at * *Lions* in *France*, that such days as either the holy Saints departed this life, or did any notable deed, a day should be kept holy as they said in that Council, for the increase of their Religion; there was also other days instituted, the feast of Saint *Stephen* and Innocents, by Pope *Boniface* the fourth, and likewise *John* Baptist, and that which they call Lady day, *Lawrence*, *Michael*, and *Martin*, and generally of All Saints, and these were his institutions which are practised by the Church of *Rome*, and practised among the Protestants to this day.

* *At* Lions *in* France *they appointed holy days to increase their Religion.*

Boniface, *the fourth ordained* Stephen, Innocents, Lawrence Michael, Martin, John Baptists, *and* All Saints *to be kept holy.*

Likewise that which is called *Corpus Christi* day, this was made a holy day and dedicated by *Urbane* the fourth

Corpus Christi *day ordained by* Urbanus *the fourth.*

Sylvester

Sylveſter aſſigned the day of *advincula Sancti Petri*, commonly called Lammas in memorial of *Peters* pains and perſecution; *Felix* the firſt to magniſie the glorious commendation of Martyrs, made a Statute that a yearly oblation ſhould be had in memorial of them; And *Gregory* would that Maſſe ſhould be ſaid over their Tombs or graves. Now Prieſts read the original of your ſervice over the graves of the dead and ſee if this be Apoſtolical.

Sylveſter *Biſhop ordained Lammas day in memorial of* Peters *pains.*

Gregory *ordained that Maſs, or ſhort prayer, ſhould be ſaid over the Tombs of the dead.*

The faſt of Wedneſday and Friday was appointed, the one day Chriſt was Crucified, and on Wedneſday *Judas* purpoſed in his mind to betray him.

Gregory was he that ordained that neither fleſh nor any thing that had affinity with it, as Cheeſe, Milk, Butter, Eggs, ſhould not be eaten on ſuch days as were faſts, and here came in this Doctrine of Devils.

Gregory *appointed Wedneſday and Friday ſhould be faſted.*

Soulmaſs-day, this was begun by *Odilo* that was Provoſt or Provincial of *Cluniaſſentis* Order, upon the occaſion he heard about *Etna* the burning Mountain of *Sicily* oftentimes great lamentations, and cryings and weepings was heard, which he ſuppoſed to be the weepings of evil ſpirits that bewailed becauſe the ſouls of dead men were taken from them by the petitions and Sacrifices of well diſpoſed Chriſtians; therefore he appointed his Covent to make a general oblation for All-Souls the next day after the feaſt of All-Saints; and this great inſtitution was ordained about the year 1002. and

Soulmaſs *day was ordained by* Odilo.

so all whose eyes God hath opened, will see all this heap of Invention hath been practised since the Beast rose out of the Sea, and the Whore hath sat upon the waters, which is since the Apostlet days.

CHAP. IX.

Concerning Priests Vestures and Bells, which are Practised among Christians as Apostolick In-Institutions.

THe Jews high Priests had Vestments, and the rest of the Priests who offered Sacrifices and Oblations at the Temple and Tabernacle, *Lev.* 8, 6, 7, 8, 9, & 6. 13. And *Aaron* the Priest had a coat girded with a girdle, and cloathed him with a robe, and put a linnen Ephod upon him, and put a Breast-plate upon him, and a Mitre upon his head; And *Aarons* Sons had coats with Girdles, and Bonnets, as was commanded by the Lord; and in Chap. 16. 4. and he put on a linnen coat, and linnen Breeches, with a Coat and Mitre, and girded it with a linnen girdle, and these were the holy garments, and these garments were to be put off in the holy place, and divers other Garments and Vestments, which were worn by the Priest about the Temple-worship and Sacrifice, which were Shadows of better things, and of more holy Garments; but this was in the first Covenant that made nothing perfect which was faulty, and was to continue until the time of Reformation; But Christ being come and offered up, all shadows had an end, and they Preached up the everlasting offering, and him who offered up himself once for

for all; Now Christ sent out his Disciples without great provision as to attire, for they were to take neither staff, nor scrip, nor shoes, nor money, nor brass in their purses, and yet they were to go among them that were like wolves, renting and tearing, devouring and destroying, and there was no great likelihood of obtaining any earthly thing from such while in that nature; but the Apostles lived by faith, *Mat.* 10. 9. 10. and *Luke* 10 3. 4. and they were not to take two coats, and the Apostle in his travels was often in necessities, in hunger, and cold, and nakedness, and did not go in costly array, nor in disguised habits, but in his old age wore sometimes a Cloak among the Churches which he sent for to *Troas*, an ordinary Garment, 2 *Cor.* 4, 8 9, 10. chap. 6. 4. to the 11 verse, 2 *Tim.* 4 13. and *John* the Baptist who was a great Prophet had a Coat made of hair, and a leathern-girdle about his loyns, *Mat.* 3. 4. and the Primitive Christians wandred up and down in Sheers skins and Goats skins, being destitute, of whom the World was not worthy, *Heb.* 11. 37 38.

But after the Apostles decease, deceiptfull workers and evil Beasts, and they that abode not in the Doctrine and ordinances of Christ, went out into the World, and the World went after them, and so lost both Power and form of Godliness, and invented things some from the Heathen, and much from the Priests under the Law.

Sextus the first commanded that the *Corporis* should be of linnen cloath only, & that of the finest and purest, and forbad that Laymen should handle the Hallowed Vessels, and namely Women were prohibited hallowing the Priests Vestures, and Altars, and Cloaths, diversity of vestures

Sextus commanded that no Lay people should touch the Priests Garments.

vestures of sundry orders, were much what taken from the example of the Hebrew Priesthood, was practised and ordained by *Stephen* Bishop of *Rome*. And *Sabinianus* decreed first that the people should be assembled together to hear Service at certain hours by ringing of bells; And *John* the 22 Bishop of *Rome* ordained that bells should be tolled every day three times, and that then every man should say three times *Avemary*, as *Polidore* saith. Lib. 6.

Sabinianus *ordained that people should come together to hear Service by ringing Bells.*

John 22 *Bishop, ordained bels to be tol'd three times a day.*

The invention of bells was from imitation of the Hebrews, because the High-Priest had in the skirts of his uppermost garments, little bells to ring when he was in the holy place within the vail.

And the banners and trophies which are hung up in Churches, were taken from the Heathen, which did bear them, to signifie the Conquest of their enemies; and these have been set up in the Churches, so called, by some of the Bishops of *Rome*, to declare as they said, the triumph of Christ over death and hell. Now all Nations who are called Christians, look to your original and from whence these practices have risen, and those things are continued, even amongst the Protestant Churches, are either from the Jews, or from the Heathen, or from the Apostatized Bishop of *Rome* long after the days of the Apostles; and so these Hoods and Surplices, and Caps, and Bonnets, and Cowls, and Tipets, and Miters, and Canonical Coats, and Girdles, and divers strange attires; it is like to prove these things, we must have *Aarons* breeches brought in, and the linnen Ephod, and his Sons Girdles and Coats, and Bonnets, and the High-priests Mitre, and all these Candlesticks for a Gospel proof.

CHAP.

CHAP. X.

Concerning Mattens, and singing of Psalms by course in musical tunes, and supplications and short prayers, called Letany.

THE Jews under the Law had many Officers which belonged to the Temple-worship, among which were singers, as the sons of *Corah*, and the sons of *Asaph*, and *Exrahites*, and the chief Musitians, *&c.* and divers Psalms were given forth by the Spirit of God by *David* and others upon several occasions, sometimes after victories, and sometimes when he felt the presence of God, and the working of his power, and who were eye-witnesses of his wondrous works, as the rest of *Israel* was many times, as at the dedication of the Temple, and also when they came out of captivity; *Neh.* 7. 44. *Chap.* 12. 27. 42, 43. *Psal.* 149. 3. & 150. 3, 4. and all these Singers of songs pertain to the Temple, and the first Covenant, and to that Priesthood which could not continue by reason of the faultiness thereof, *Heb.* 8 7. and because all these things did not make perfect as pertaining to the conscience, and was but to continue for a time until the time of Reformation, and then an end of the Temple Priests and Worship, of the Singers and Porters, and Organs, and stringed Instruments, as in matter of worship, an end was put to all these when he was offered up that perfecteth for ever them that are sanctified.

And the Christians and true believers in the Primitive

mitive times, who had received the ſpirit in which they did rejoyce, in and with what words the Spirit was pleaſed to utter, and they that had received the Holy Ghoſt did joy in the Holy Ghoſt, and they that did ſing, ſang in the Spirit, and with the Spirit, and with underſtanding, from the feeling of the living which they had in their hearts of Gods preſence and his aſſurance; and he that had a Pſalm might ſing, but all the Church did not ſing together, a Pſalm was a gift of the Spirit, every one had it not, there was diverſity of Gifts, and diverſity of Operations, Prophecy, Interpretation, and a Pſalm, were Gifts which were received from the Spirit, and not by tradition, 1 *Corinth.* 14. 15. *Epheſ.* 5. 19. *James* 5. 13. And they that overcame and were redeemed from the Earth, who had followed the Lamb, who had given the victory over ſin, death and the Grave, they ſang a new ſong, which none could learn but thoſe whoſe names were Written in the Lambs Book of life, *Rev.* 1. 2, 3. *chap.* 19. 1, 6. and theſe were the ſongs of the redeemed which God had delivered out of their enemies hands, and they were witneſſes of his Wondrous Works, and praiſed the Lord in the Spirit, and with underſtanding, and did not get a form of words, of *Davids* words which he ſpake after his victories and Triumphs over his enemies, and alſo they prayed in the Spirit, and with underſtanding, and ſpoke as it gave utterance, and as they were moved by the Holy Ghoſt, and were not limited, as how Short or how Long, but as the Spirit gave utterance, and not limited to hours and ſet times, but when the Spirit of God which they had received moved thereunto, and then their Prayers were accepted, and were as ſweet incenſe, *Rev.* 5. 8. *chap.* 8. 3, 4. and were not ſtinted to ſet hours, but as they

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saw in the Wisdom of God, and were moved by his Spirit.

But since the Apostacy, that the Spirit hath been lost by many, and the power, and some of form retained, and then they began to imitate three times a day, and seven times a day, but Mattens at set times, and hours was appointed by *Hierome*, as *Polydore* and others say. Also the Heathen they had Mattens, as *Apuleus* saith, which they sung at divers times of the day, and so sorted the hours of the day for sacrifices which they did offer unto their Idols.

Singing of Mattens at set times Hierom *appointed.*

Pelagius the second, was the first that Commanded Priests to say them daily, and said, as the just man falleth seven times, so by instant prayers and Mattens, he might as often rise and amend.

Pelagius *the second commanded Priests to say them daily.*

Urbanus the second ordained the Mattens called the Ladies Mattens, to be said daily, and confirmed them in a Councel which he had at Mount *Clear* in *France*; and *Damasus* Bishop of *Rome* gave Commandment, that Mattens should be said or sung in all Churches, and added *Gloria Patri* to the end of every Psalm. *Damasus* also instituted that Psalms should be said or sung by course; *Damasus* also commanded that the Creed should be said every hour: And *Vitilianus* invented the decent times wherewith the hymns be sung, and joyned the Organs; but there was divers and sundry manners of prayers, and forms and Mattens, and singing, devised by many, as *Bennets* Monks had one use, and *Bernard* another, and *Dominicks* brethren had one order by themselves, and every provincial Bishop made a several use in his Diocess, and all was confirmed by the Bishop of *Rome*.

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Telesphorus appointed that Lent should be kept before Easter and fasted.

Telesphorus appointed that Lent should be kept before Easter, and added another week to it, which we call *Quinquagesima*; and this week he commanded Priests to fast more then the Laity; and thus one runs into one invention after another, and hath brought in all this mountain of darkness, so that the practice of these things since the Apostles dayes hath been much-what corrupted, and imitation at the best without life, and are either from the Jews and their worship, or from the Heathen, or from their own inventions and imaginations, which are many, in their Mattens and their prayers; that at last Beads were glad to be got to tell them; and so all who view these things and sees them to be in the Apostacy, come out from among them, and them that are joyned to Idols let them alone, and keep your selves from them, and compare but the worship and practice of the primitive times in the Apostles dayes, with all this which hath been brought in since, part of which is here demonstrated; and much more might be said, but you will see that these practices are not Apostolical, neither agreeable with the purest times, but people have been corrupted with them, and made twofold worse than before.

Concerning Mass and Letany, many Authors patched it up at sundry times.

And as concerning the Mass and Letany which are used in many congregations, there hath been so many Authors about patching them up, that the are almost past numeration, but take a short hint of the forming of them up near unto the Apostles time; although they did celebrate the Sacrament as it was called, it was done with little mixture or ceremony, but only repeating the words of Christ

Christ, and after the consecration they joyned to it the *Pater noster*; *Celestinus* ordained some prayers that the Priest should say when he re-vesteth himself to Mass; or putting on his clothes, and began *Judica me Domine, &c.* And in the Church of *Greece* they sang when the people assembled together; *Damascus* instituted the confession at the beginning of Mass; And *Gorgius* caused confession to be said nine times over in the Latine-Church; *Gregory in Excelsis* is ascribed unto *Telesphorus* and *Hilarius*. And also *Telesphorus* ordained Epistles & Gospels, and *Damascus* divided them as they are read at this day in the reformed Churches: And *Anastasius* commanded that people should stand at the Gospel; *Marcus* ordained the first part of the Creed to be read after it was made by the Councel of *Nice*, and the second part, and *Spiritum Sanctum*, that the Councel at *Constantinople* composed; *Eutichianus* instituted the Offertory to be sung while the people offered something to the poor; *Galasius* made the prefaces, in the beginnieg they used but one; *Anastius* added the *Sanctus* out of the Prophet *Esay*; Burning of incense that which was occupied in the Old Testament by *Aaron* and the *Pannims* in their superstitious rites. *Leo* the third ordained it to be had in the Latine Church, and privity of Mass, called the Common, was made by divers persons, as *Gallatius* made *te igitur*, *Satitious* added *communicantes*; and *Alexander* made *qui pridie*, *Hanc igitur*, *Leo* joyned to it; *Gregory* annexed three petitions in the same, *Dies qui nostros, &c.* *Innocentius*, Priests in the upper part of the Church called the Quire should kiss one another, that Pax should be born to the people; blessed with hands and hallices came out of the Hebrew Ceremonies, Christ at his ascention blessed his Disciples; and *Surgius* from this ordained *Agnus Dei* seven hundred years after Christs ascention, to be sung of the Clergy at the time

time of Communion, and often turning the Priest to the Altar, and wheeling about when he saith *Dominus vobiscum*, or *Oratis Fratres*, these came from the Hebrew rites; when the Mass is ended, the Deacon turns to the People, and saith, *Ita missa est*, which words are borrowed from the Pagans, they were used in the Sacrifices of *Isis*, that when the Sacrifice was done, this was the Watch-word that the People might depart, and of this sprang the custom of singing *Ita missa est*, signifying that all service was ended.

Mass is an Hebrew word, signifies an Oblation and sacrifice, with all circumstances concerning the same. *Alexander* inhibited that they should not sacrifice but once a day; *Telesphorus* ordained three Masses to be said on Christmas day, the first at midnight when Christ was born, the second in the morning when the Shepherds visited him, the third further on the day as at the third hour. *Felix* decreed on that Mass might be said but in places consecrated, and none were to meddle with the mysteries of consecration but the Priest. *Anaclatus* ordained that no Mass should be said but in the presence of two at the least, least the Priest should say in vain to bare walls, *Dominus vobiscum*, the Lord be with you, when none were present; and so on this wise, one piece and scrap was added to another, with much more, which I shall not trouble the Reader with; by which Peoples minds have been drawn from attending on Gods Spirit, to hearken to these foolish ceremonies and inventions charms, and so have been led out of ignorance, and into the region of the shadow of death, where they have taken up their habitations; and *Babylons* Merchants these many hundred years have traded with such Merchandize, under the name of Apostolical Ordinances, and holy Institutions.

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CHAP. XI.

Concerning the Passeover and the Supper.

THE Passeover was a command of God by *Moses* unto *Israel*, while they were in captivity in *Egypt*, which God manifested his wondrous works in the land of *Egypt*, and in the field of *Zoan*, for their deliverance, *Exod.* 12.3,4,5,6,7,8. *That every family shall take to them every man a Lamb, according to the house of their Fathers, a Lamb for an house, and where the family was little, the neighbours were to joyn with him,* ver. 21. *Then* Moses *called for all the Elders of* Israel, *and said unto them, draw out and take a Lamb according to your families, and kill the Passeover, and ye shall take a bunch of Hysop, and dip it in the Blood that is in the basin, and sprinkle the lintel and the two side posts of the door with the Blood, and none of you shall go out of doors until the morning,* ver. 22, 23. *The Lord will pass through to smite the* Egytians, *and when he sees the Blood upon the lintels and posts, he will not suffer the destroyer to come into your houses to smite you, and ye shall observe this thing as an ordinance for thee & thy seed for ever,* ver. 24. *And it shall come to pass when the children shall say unto you, what means this service? ye shall say it is the sacrifice of the Lords Passeover, who passed over our Houses in* Egypt, *and smote the* Egyptians; And this was the Ordinance which was performed, and this is that Passeover which Christ sent his Disciples to prepare according to the time prescribed, because it became him to fulfill all righteousness, and he being not yet sacrificed up,

the offering was not ended, but now he being offered up, this is to be witnessed in the Spirit, and in the hearts of his people who were marked and bear his spot, when a destroyer comes to execute vengeance upon the Wicked, he passes over his Seed which bears his Image. And when Christ came with the twelve and sate down in the place appointed in the even, the same night he was betrayed; *And he said unto them, I have desired to eat this Passeover with you before I suffer*, Luke 22.15, 17, 19. *And he took Bread, and gave thanks and brake it, and gave it unto them, saying, this is my Body which is given for you, this do in remembrance of me; likewise also the Cup after supper, saying, this is the Cup of the New Testament for you in my blood*, ver. 20. and this he gave as a sign and a token to the Disciples, that as often as they did eat the bread & drink the Cup, they should remember him; and it should shew forth his death till he came again; and this was practised by the Disciples according as Christ had said unto them, therefore the Apostle said, 1 *Cor.* 11. 23. *That I receive of the Lord, that delivered I unto you, that the Lord Jesus the same night he was betrayed, took Bread, and brake it, and said take, eat, this is my Body which is broken for you; after the same manner also he took the Cup when he had supped, saying, this Cup is the New Testament in my blood, this do ye, as often as ye do it in remembrance of me*, ver. 24. 25. *For as often as ye eat this Bread, and drink this Cup, ye shew forth his death till he comes*, and so he putteth them upon examination, ver. 28. *Let a man examine himself, and so let him eat of this bread & drink of this cup*, ver. 29. *For he that eats and drinks unworthily, eateth and drinketh damnation to himself, not discerning the Lords Body*; But Believers grew in the knowledg of the mystery, which was revealed through the Spirit, and came to see beyond these outward things, and things visible, 2 *Cor.* 4. 28. *While*

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we look not at the things which are ſeen, but at the things which are not ſeen; for the things that are ſeen are temporal, but the things that are not ſeen are eternal: So that which was given for a ſign to be obſerved in remembrance of Chriſt till he came, was viſible, to wit, the Bread and the Cup, which he gave to the Diſciples at ſupper, which they were exerciſed in for ſome time, In the time of weakneſs while their eyes and minds were much outward; but they came to look at things which are beyond time, and things they ſaw which are not ſeen in time, but things that were Eternal, and this they fed upon; and ſo the *Corinthians* grew up in the Life, and knew the fleſh of Chriſt and his Blood, and they did eat his Fleſh, and drink his Blood, and had Life in them; now they which eat his fleſh and drink his Blood, need nothing to put them in memory of that which they already enjoy and poſſeſs, and ſo the Apoſtles brought them to a further examination, not to look at things viſible, but to examine themſelves whether they were in the Faith, for he that is in the Faith, is not in that which is viſible; *Prove your ſelves, know you not your own ſelves, how that Jeſus Chriſt is in you except you be reprobates,* 2 Cor. 13. 5. Now they who came to witneſs Chriſt in them, knew the Reſurrection and the Life in them, and witneſſed the Life of the Son of God to live in them, and they in it, and this was a further ſtate then looking at viſible things, which was in remembrance onely of his death; and bleſſed are they who have an eye to ſee, and an heart to believe theſe things.

And now the Apoſtle ſpake unto wiſe men, and bad them judg what he ſaid, 1 *Cor.* 10. 15. So that novices, or them that were young, or Babes, had hardly been able to diſcern if he had ſpoken ſuch things to them, but he ſpoke to wiſe men which could judg of

what he said, and ver. 16. thus he said, *the Cup of blessing which we bless, is it not the Communion of the Blood of Christ? and the Bread which we break, is it not the communion of the Body of Christ?* ver. 17. *for we being many, are one Bread, and one Body, for we are all partakers of that one Bread*, and that one Bread was Christ, who said, *I am the Bread of Life*, and this they witnessed, and these are great mysteries, and them whose eyes are towards visible things cannot see them. And what a noise and a stir hath been made these many hundred years, and what killing and persecuting about things that are seen.

And since the Mystery hath been lost, and the key which opens the Mystery, how people have waded in the dark till they have lost themselves, and are sunk down into utter darkness, as hath been manifest about visible things which do corrupt, how many have been killed about this Bread and this Cup which are visible, since the Apostles days? and how many Institutions and Laws have been made about this, and have foughten like Swine about the husk, and discerns not the life, neither the Lords Body.

It is endless to declare what stir they make about this Bread and this Wine in the Church of *Rome*, which I shall not now stand to particularize much; but however, after the Priest hath consecrated it, they conclude it to be the very Body and Blood of Christ, and yet a thing which may be seen, and that is a temporal thing, and so gave it names past numeration.

And what work they have made about times and days, when it was fit to be received, and how many Decrees have been made about these things. *Anacletus* caused a Decree to be made that all was to come to it under pain of Excommunication. And *Victor* denounced that those should be interdicted from all service, when they should receive the Sacrament that would

would not be reconciled to their Neighbours of all grudges and hatred. Again *Clepharanius* one hundred years after *Anaclatus*, commanded that all that profeſſed Chriſt, or bare the name of Chriſtians, being of the age of twelve or fourteen years, ſhould at leaſt once a year at Eaſter receive the bleſſed Sacrament. *Fabianus* decreed, that they ſhould receive it three times in a year; and *Innocentius* the third, decreed it ſhould be kept in the Church, that it ſhould be ready at all times, leaſt they that were ſick ſhould want the ſpiritual comfort of it; And *Honorus* the third confirmed the ſame; And *Auſtin* concluded, the Euchariſt to be of abſolute neceſſity for Infants.

And what a ſtir hath been in the reformed Churches ſo called about this? And what diſorderly work, and what high Imputations they have gained to it, when as they commanded the Pariſhes to buy it, and then ſells it them again, that the Prieſt muſt have an offering at Eaſter; alſo a token of a piece of lead, a token that they are at unity with the Prieſt, or elſe they may not have their bread and wine again for which they paid before, and this hath been called a great myſtery.

CHAP. XII.

Concerning Miniſters and their Office, under the Law, and the Goſpel.

BEfore the Law was given forth, there were divers did offer ſacrifice, and builded Altars unto the Lord, as *Seth*, *Abel*, *Melchizedeck*, *Abraham*, *Iſaac*, and

Jacob, who were guiders and directers of People in the way of righteousness, who instructed their Families in the fear of the Lord; but after the Law was given forth, *Aaron* and his Sons, and they were to offer sacrifice according to the command of the Lord, and to perform the worship that God had appointed; For that time and age at the Tabernacle and Temple there was *Levites* who bore the Ark, and looked to the vessels, and pitched the Camp, and divers other services, as singers and readers of the Law and Prophets on their Sabbath days, and Porters and the like, and all these pertained to the first Covenant and Priesthood, which was to have an end, both the Priesthood, and the Law and the service thereof; for it was but to continue till the substance came.

Now Christ being come to the end of the Law, for righteousness unto all that believe, made after the order of *Melchizedeck*, and not by a carnal commandment, he offered up himself once for all, and became the Author of eternal Salvation unto them that believe, put an end to the first Worship and Priesthood.

Before he was offered up, he chose Disciples unto him, Twelve and also Seventy, and endued them with Power; and many did Believe through their words, and they were not Men of great parts, but as they were fitted by the Holy Ghost that gave them utterance; and they were sent out not to Preach the Law, but the Word of the Kingdom, and many did Believe, and grew and were confirmed in the Faith; and after Christs Ascention the Holy Ghost was poured forth upon them in a more ample manner, and it did bring to their remembrance, as Christ had foretold, and they received great Gifts for the work of the Ministry; some were Prophets, some Apostles, some Evangelists, some Pastors, some Teachers, and all made

made Ministers by the Spirit for the work whereunto they were chosen, and many were converted and did believe; then they that had the Word of God to publish, travelled as they were led and moved by the Spirit, to publish the glad tidings of the Gospel; and when the Believers were many, and many young in the Faith, they ordained Overseers, or Bishops, or Elders, who were found in the Faith, to watch over them that were begotten; but mark, they were approved men, and faithful, and of blameless lives, not given to covetousness, neither did tyrannize over them in rigour, but were apt to teach and instruct in love and gentleness; and they that had been Ancient Laborers in Gods Work did so, who had received a Gift to Minister unto others, and as to be helpers in the Work of the Gospel, and all that were ordained, were ordained by the Holy Ghost, although its true they had the consent of the Brethren and the Church in that thing, and there were also Deacons ordained, which served to look to the Widows and for the Ministration of the Poor, and these were faithful men, and had also a gift. *Stephen* was one full of the Holy Ghost, and these were helps unto the Apostles, also there were some faithful Widows, who were examples to younger men, and to instruct them, and to be pattens unto them, and all was as a body knit together in love, and served the Lord; and strengthened one another in the faith, and served one another in love, and all these forementioned served the Lord freely and willingly, and not for rewards, and gifts, and benefices, and earthly things; this was the state and glory of the Church in that time in short, and these are the Ministers we read of in the Primitive times.

But since the Apostacy hath entred in, and the Power hath been denied of Godliness, there is such a numberless number of names crept in; we never heard

of them, and so many offices, and yet none of that work done which the Ministers of Christ did, but certain new invented things brought in for worship and service, and the power despised, and men seeking offices and great titles, and great benefits, and great revenues, and the heritage of God is laid waste, and the earth become like a wilderness unplanted with good, and the sheep is scattered; And so all may compare these ensuing names and offices with the Apostles days and the Primitive Church, and see if they be alike.

First of all, The Pope, his holiness, Christs Vicar, universal Bishop, Metropolitan Bishop, Lord Cardinals, which were but Priests at the first ordained to baptize the Heathen, who came to *Rome* when the seat thereof began to be had in honour; but now they are swelled big and become Princes and the only men to govern States; also Monks of divers orders, and Fryars of divers orders, *Hieroms* order, of *Austins* order, *Gregoryes* order, *Carmalite* Fryars, Crosse or *Crouchet Fryars*, of *Dominicks* order, of St. *Francis* order, *Bennets* order, and all of these orders sprung up and were ordained in the midnight of darkness, within this four hundred years at the most, as were easily proved; and Trinity order, and *Brigandine* order of Jesuites and Hermites, and *Anthonies* order, and *Cluniencies* order. And Nuns sprung up; First, of one St. *Clara*, one order, then *Brigidia* a widow in the time of *Urban* the fifth, in the year 1370. and all these kind of orders were destitute of the true order of the Primitive Church, and their service was appointed by them that ordained them, and these practised the patched inventions that were given them for worship which hath not concord with the Primitive Doctrine, but borrowed from the Jews or Heathen; And all these kind of Offices, and Officers have been acting

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their parts this many years, and led people into ſuperſtitious blindneſs, and further from the Lord then ever.

But to come to the reformed Churches ſo called, and there is ſo many Officers and names, but few that do accord with the Apoſtles times either in name or nature; As Metropolitan Biſhops, Arch-Biſhops, Lord-Biſhops; we heard not of Lord *Timothy*, or Lord *Titus* Biſhops, before mentioned; but to come on to other orders, Arch-deacons, Deans and Chapters, Prebends, and theſe muſt attend on ſome old ſuperſtitious Buildings called Cathedrals or Miniſters, and there perform a ſervice ſomewhat like the former, and theſe are injoyned their ſervice like the *Levites* and Prieſts of old by turns and courſe, as once in a month or two it may be, and have a hundred or two hundred pounds in the year for the ſame, and hardly ſtir from thence till they die, except ſome greater advance offer it ſelf; alſo Commiſſaries, Procters, Parotters, and theſe are ſubſervient to the former: then Chancellors, Vice-chancellors, Doctors of Divinity, Batchellors of Divinity, Doctors of Art, Maſters of Art, Batchelors of Art, Graduates, under-graduates, and theſe belong to the former; then Prelates, Parſons, Vicars, Prieſts, Curates and Church-wardens, all which titles and names, and Officers, if they be but compared with the Scripture, there will be hardly any parallel either concerning office, work, or Doctrine; and notwithſtanding all theſe orders and ſorts who are fitted by humane learning or natural ſtudy, though divers years exerciſed therein, are not skilled in the word of righteouſneſs, neither hath the tongue of the learned to adminiſter a word in ſeaſon to the weary, nor to turn the ſinner from his ſins; and thus the form of things, titles and names are holden up, but who ſeeks after the power of God, or to be made able Miniſters

of

of the Spirit. Litteral Ministers enough while maintenance lasts, but the ministration of the Spirit few is acquainted with; and if there be any such, it is well if they be not Persecuted; So in that which I have said, the understanding will see, that there hath been a great Apostacy since the Apostles days in the Ministry, in Doctrine, in Worship and practice, divers of which I have touched upon, to the intent that they that enquire after the Lord, may depart out of the midst of ignorance, and come to worship God in spirit and truth, and in the Temple made without hands, and be joyned to the Church which is in God, which the Gates of Hell prevails not against; though many will claim Authority from the Apostles, few will own their life, neither walk after their example; so take but a few more Institutions which is called Apostolick to this day, among them called Christian Churches.

Clatus the third Bishop of *Rome*, was the first that wrote this title, that is, greeting and Apostolick blessing, he ordained the order of Priesthood.

Evaristus the fifth Bishop, ordained that Priests should be honoured, and that they should be shaven.

Alexander the sixth Bishop of *Rome*, ordained that Matrimony should be onely solemnized, and that the married should be Blessed with the Priest, there was the beginning of being married by Priests.

Sextus about the year 114 after Christ, the seventh Bishop of *Rome*, ordained Holy Water, and ordered that it should be strowed abroad in Christians houses, and when the People met to worship.

Telesphorus the eight Bishop of *Rome*, ordained that the Communion should be laid upon an Altar, and that Lay people should not touch the Holy Vessels nor the Holy Garments of the Priests; he ordained Lent

which

which was to be kept by the Clergy in the year one hundred forty two.

Higinus the ninth Bishop ordained the Communion to be celebrated three times at Christmas, and that Lent should be fasted.

Pius about the year 147 after Christ, the tenth Bishop, ordained that Crism should be Ministred as Baptism, and that Children should have God-fathers and God-mothers; here was the beginning of this great Ordinance, and he ordained that Easter-day should be kept on the Sunday.

Urbanus the seventeenth Bishop of *Rome* ordained Church-yards to be hallowed, and forbad marriage of Priests.

Pontianus the eighteeth Bishop, ordained that Psalms and Mattens should be sung in Church night and day to drive away evil spirits.

Sextus the twenty fourth Bishop in the year 222. after Christ, ordained that Priests should wear Holy Garments, as Coops and divers other things in imitation of *Aaron*, and then came up surplices; he commanded Images to be set up in Churches.

Felix the twenty sixth Bishop of *Rome* ordained division of Parish Churches and Dioceses to Bishops.

Leo the Emperor gave commandment that all Images and Pictures of Saints should be taken out of the Churches for the avoiding of Idolatry, but the Bishop of *Rome* withstood the Emperor; the Emperor for his confirmation of taking of Images away, called a Councel of Bishops about three hundred and thirty, and they ordained and decreed that all Images should be taken away and burned in the 740.

But in the year 769. *Grigory* the third called a Councel together at *Rome*, near a thousand Bishops, and condemned *Leo* the Emperor, and three hundred Bishops for taking Images out of the Churches, and yet

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the former Councel and this, all of one Faith and Church, which they use to say could not erre, and the latter decreed they should be adored and Worshipped with all reverance.

Boniface the eighth, he gave licence to the Mendicant Fryars to hear the private Confession of sins, that people should confess to them.

Pope *Alexander* gave commandment that the Sacrament should be made of the Sweet Bread, and commanded that water should be mingled with wine.

Innocentius the third, ordained that People should confess their sins to a Priest once a year, in the year at the least.

And these kinds of Decrees stand for Apostolical to this day among the Apostates; and the reformed Churches so called do own many things that are too near a kin to them, and presseth them for Ordinances and holy Institutions; yea, in many Countreys, the self-same things are both owned and practised in many particulars, which I have mentioned before in other parts of this Book, and are looked upon as divine service and holy Worship, which the Ministers of Christ, who have the word of reconciliation to publish, are ashamed of, knowing them to be such things as never was practised nor holden out by Christ or his Apostles, but are brought in since darkness hath overspread the Earth, and the Power of God hath been lost; And at the first Institution thereof, though there might be some shew of a good intention in the formers of them, but now they are become absolute Idols; and however, at the first, some of the things mentioned might seem to some to be indifferent, yet now being prest of necessity, as the Ordinances of God, they are become Idols, and ought to be thrown away and departed from by all that professeth the Gospel of Christ Jesus, and the worship of God in the Spirit,

For

For the Lord God hath drawn away his preſence out of all formal and viſible appearance, ſince Antichriſt and the falſe Church hath got them on for a Garment, and to cover themſelves withal, to the deceiving of the Nations; And now in this the day of his power hath appeared in a more myſterious, and ſecret and hidden way, and in a more ſpiritual appearance; Into this, deceit cannot enter nor transform, and therefore all *Babylons* Merchants are angry, and Antichriſts followers are full of Wrath, and the Dragon caſt out floods after the heir, and her that brings him forth, and makes War with her Seed, but the Lord is putting on her Beautiful Garments, and Marrying her to himſelf, and ſhe ſhall reign, and her Seed who are born of the Spirit, when ſhe that ſat as a Queen upon the Waters ſhall have an end, and the Dragon ſhall be laid hold on and Chained up, and the Beaſt and falſe Prophet be caſt into the Lake for ever.

Bleſſed are they who keeps in the Faith and patience til theſe things be fulfilled, their hearts ſhall rejoyce, and their tongue praiſe the Lord, and magnifie him, whoſe throne is eſtabliſhed in the Heavens, and his Kingdom is over all.

And although there was a defection from the Faith and practice of the Apoſtles in the firſt two hundred years after Chriſt, yet doubtleſs there were many who lived and died in the Faith, and ſuffered as Martyrs in the time of the great Perſecutions by the heathen Emperors, and many who could not, nor did not ſacrifice to their Idols, ſuffered death, and under-went cruel torments by the Heathen who were in the Dragons power, for the Teſtimony of a good Conſcience, for confeſſion of Chriſt Jeſus; and although divers of the Biſhops of *Rome*, and other places, did bring in things which they inſtituted as matter of worſhip, and ſo people was darkned by them, yet in the

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ten Persecutions by the Heathen Emperors, many of them suffered Death, and thousands of the Christians besides; but deceit crept in by degrees, and invented things were brought in by the Leaders of the People, but these things that were invented, were prest to be observed in their Dioceses and Parishes which they had made and sat down in, but there was little compelling yet till the Dragon gave his power to the Beast, and it was 650 years before ever the Bishops of *Rome* did climb up unto their heighth, as to claim the title of the Universal Bishop or head of the Church, or challenged Supremacy over all Christian Churches; yet before this time abundance of Darkness was entred in, and the power was much lost, and divers innovations were brought in for Ordinances, divers of the Jews Ceremonies, and divers of their institutions which belonged to the first Priesthood, and these were prest upon the Churches by several leaders or Bishops, as Apostolick Ordinances, which had no concurrence with the Primitive Church in the first hundred years after Christ, as hereafter may be shewn in divers things wherein they were Apostatized from the life and Power of God, and from the practice of the Saints mentioned in the Scripture, and of the Churches, planted in the Apostles days.

CHAP. VIII.

Something concerning the ten Persecutions by the Heathen Emperors of Rome.

FOR the first three hundred years after Christ, who was born in the reign of *Augustus Cæsar* then Emperor of *Rome*, and was rejected and crucified by the Jew

Jews in the ſeventeenth year of the Raign of *Tiberius Ceſar* then Emperor of *Rome*, who Raigned eight years after Chriſt was crucified, when *Pilate* gave ſentence againſt and delivered to the Jews, the ſaid *Pilate* was baniſhed by the Emperor, and afterwards he killed himſelf, in which time *Stephen* the Martyr was ſtoned to death by the Jews, and the ſame day *Stephen* was ſtoned (*Dorothees* ſaith) *Nicanor* one of the Deacons ſuffered with two thouſand Chriſtians more in his Raign; about this time *Paul* was converted.

The next Emperor that ſucceeded *Tiberius Cæſar*, was *Cæſar Caligula*, who commanded his Image to be ſet up in the Temple at *Jeruſalem* to be worſhipped as God; *Herod* who Mocked Chriſt with his ſouldiers, and ſet him at nought, was baniſhed, and died miſerably; he likewiſe put forth *Caiphas* the High Prieſt, and afterwards in the fourth year of his Raign, *Caligula* was ſlain.

Claudius Nero ſucceeded him, and Reigned thirteen years, a grievous Tyrant, and an hater of all good; by him was *James* the Son of *Zebedee* Martyred, and *Symon*, and *Pemenius* the ſecond of the ſeven Deacons Martyred, and *Thomas* who Preached to the *Medes* and *Perſians*, was ſlain with a dart in his Reign; about this time *Simon Zelotes* who Preached in *Africa*, was crucified, *Andrew* and *Matthew*, the one crucified, and the other ſlain with a ſpear; *Matthias* and *Philip* the one was crucified, and the other ſtoned to death.

About the 62 year after Chriſt, *James* the Son of *Alpheus* called the Brother of Chriſt, was ſtoned to death, with many more, and *Mark* ſlain at *Alexandria*.

Domitius Nero began his Reign about the ſixty ſeventh year after Chriſt, he Reigned fourteen years Emperor

peror of *Rome*, under him was the first of the ten *Roman* persecutions, he caused the Christians of all ages, sects and sorts to suffer; he commanded *Rome* to be set on fire in twelve places, and to avoid the infamy thereof, he accused the Christians with it, and caused them to be persecuted and put to death; and in the latter end of his raign, *Paul* was put to death for the Testimony of the Faith of Christ. In the year sixty nine, this *Nero* was afterwards proclaimed by the Senate of *Rome*, an enemy to all Mankind, and condemned to be drawn through the City, and to be whipt to death, for fear of which he fled, and afterwards slew himself, and the Church had rest for a season from persecution after him.

In the ninety sixth year began *Domitian* the Emperor to raign, who began the second persecution, who was a blasphemer against God, and an Idolater; In his days was *Simon* Bishop of *Jerusalem* crucified, and *John* the Evangelist banished into the Isle of *Patmos*; but after the death of *Domitian* he was released by *Pertinax*; this *Domitian* the Emperor fearing the coming of Christ again, commanded that all that could be found of the stock of *David* in *Jewry* should be slain, and many false accusations was brought against the Christians, and the Inquisition was this, Swear the truth whether thou art indeed a Christian, and if they confessed, they wire condemned and put to death for that alone.

Clement succeeded *Anaclatus* the Bishop of *Rome*, and after him *Everistus* who was martyred under *Trajanus* in the 102 year after Christ. In the Reign of *Trajanus* the Emperor, began the third persecution of the Christians, *Simon* who was said to be Christs Kinsman was Bishop of *Jerusalem*, and *Ignatius* Bishop of *Antioch* who suffered Martyrdom in the reign of *Trajanus*, in the year 111. with many other of the Chris-

Chriſtians who were deſtroyed in this Perſecution; the Church of *Rome* was not ſo highly exalted as afterwards ſhe uſurped Authority; neither were the Officers thereof nor Biſhops ſo corrupt as afterwards they came to be both in Doctrine and Practice.

Marcus Antonius Verus began the fourth Perſecution, in the year 162. in whoſe time a great number who profeſſed Chriſt, ſuffered cruel deaths in *Aſia* and in *France*, and other parts, among whom was *Policarpus* the Biſhop of *Smyrna*; this Perſecution continued thirteen years; The Church had ſome reſt under the reign of *Lucius Antonius Comadus*, and then the Chriſtians began to wrangle and jangle about the celebration of Eaſter, and about obſervation of times and Feaſts, and run into things outward, and contended about them, and ſo weakned themſelves, and hurt one another. *Alexander* Biſhop of *Rome* ſucceeded *Everiſtus*, and *Teleſphores* ſucceeded him likewiſe, and *Higinus*, and *Pius*, and *Anſatus Soter*, and *Eluther-ius*; all theſe were Biſhops of *Rome*, but many things began to creep in their time, but being kept under by the *Roman* Emperors, they did not get much outward power, becauſe they had no outward compelling Laws to force their Inſtitutions in divers things which were contrary unto the former Apoſtles Practices, yet notwithſtanding there was ſomething of Truth, and of the Power of it kept, and they teſtifi-ed againſt the Idolatry of the Heathen, and ſo ſuffered Death.

Severus ſucceeded in the Empire about the year 195. under whom was the fifth Perſecution againſt the Chriſtians, who reigned eighteen years; in the beginning of his reign he was ſomewhat favourable to the Chriſtians, but afterwards through the malitious ſuggeſtions and accuſations of wicked men he was ſo enraged and incenſed againſt the Chriſtians, that by

proclamation he commanded through the Empire, that no Christians any more should be suffered, whereby a great number were destroyed and killed, as *Eusebius* saith in his sixth book about the year 205. This *Severus* the Emperor was slain in *Britain* about the year 214. and was buried at *York*.

Aurelius Alexander Severus began his Raign about 224. at this time the Church had gotten some rest from persecution, at this time the Christians had gotten some house or place to meet in this time of rest in *Rome*, and the Cooks and Tiplers challenged it to belong to them, the matter being brought before the Heathen Emperor *Severus*, he judged it to be more honest and reasonable, that this place should be continued to the Christians to Worship God in, then that the Cooks and Victuallers, and Tiplers should enjoy it; by this all may understand that there was no great Ministers, Steeple-houses, or places called Churches erected in *Rome* unto this time for the Christians, although there be so much ado in this time about Steeple houses and Ministers, and Parish Churches, within this latter age, by them that are run into visible things have been so strongly prest for a House of God, and a Holy Church; so that in this time the Christians had no Mass-houses with Steeples, and Crosses, and Bells, and Organs, standing East and West, which are pleaded for to be decent and Holy Institutions, yet notwithstanding the moderation of this Emperor, *Calistus* and *Urbanus* Bishops of *Rome* were put to death, but yet the Bishops of *Rome* did not arrogate to themselves to be universal, and these were not called Popes, though divers superstitious things crept in, and were allowed by the said Bishops, and they were declining from the doctrine and practice of the Apostles in the first Century, and this was about the year 226.

Maximi-

Maximinus the next was choſen Emperor rather by the wilfulneſs of Souldiers, then the will of the Senate, he cauſed the ſixth Perſecution, which was great againſt the Chriſtians, eſpecially againſt the Leaders and Teachers, hoping that when they were ſmitten, the Sheep would ſoon be ſcattered, this was in the year 237. *Pontianus* Biſhop of *Rome* was baniſhed by his Emperor, and many more Chriſtians ſuffered under this Emperor, and were put to death, and more its likely would have ſuffered, but the Lord ſhortned his days, and his tyranny, for he reigned but three years.

The next Emperor was *Gordianus* in the year two hundred and forty, who was more moderate towards the Chriſtians, ſo that the ſixth Perſecution ceaſed; but after he had Reigned the ſpace of ſix years, he was ſlain by *Philip* the ſucceeding Emperor.

Philippus who ſlew *Gordianus* who was called the [illegible] Chriſtian Emperor, who ſlew *Gordianus*, and began with Blood, he with his Son *Philip* governed the Empire ſeven years; about the year 246. it is ſaid this *Philip* with his Son and Family was converted by *Fabianus* and *Origen*; it is ſaid that both he and his Son was ſlain by *Decius* one of his own Captains, and though being the firſt that brought in Chriſtianity into the Emperial ſeat, but the name of Chriſtianity would not ſave him, being out of the nature beginning with Blood, it was required at his hands, and *Antbetius* Biſhop of *Rome* after *Pontanius*; *Damaſus* ſaith, that this Biſhop was put to death, becauſe he recorded the deaths of the ſufferers, and here was the beginning of that which they call the Legend of Martyrs in the Church of *Rome*.

The ſeventh Perſecution began by *Decius* who ſucceeded *Philippus* in the year 250. by whom was moved a terrible Perſecution againſt the Chriſtians,

which is noted to be the seventh Persecution. *Fabianus* being a married man, and had a wife, was chosen Bishop of *Rome*; this Doctrine of Devils forbidding to marry, was not yet brought in, which the Apostle to *Timothy* Prophecied of, no not in the Church of *Rome*, not for 250 years after Christ; So the Emperor *Decius* put him to death, and gave forth a Proclamation that all that Professed the name of Christ should be put to death. *Origen* suffered many bonds, Wrackings, Torments for Religion, yet afterwards it is said he sacrificed to Idols, and was excommunicated, yet afterwards Repented; And *Nicephorus* saith of this Persecution under the Emperor *Decius*, that it was as easie to number the Sands of the Sea, as them that suffered under him. *Chæremon* a married Bishop fled with his Wife into the Mountain of *Arabia*, and never was seen more; the Prohibition of Ecclesiastical men, or Ministers Marrying was not yet begun, no not in the Church of *Rome*, although they plead Antiquity for their Institutions and Practices; the Emperor reigned but two years, and was slain by the *Barbarian*, about this time divers Bishops suffered, and others were condemned to the Mettal Mines; *Cyprian* Bishop of *Carthage* was Banished; these had no power yet to give forth Laws nor Inquisitions, nor to force things upon People, for they had not the outward Authority then, though divers things which were unsound Crept in by little and little, even amongst them; About the year two hundred and fifty five, *Valerianus* together with his Son *Gallienus* came to be Emperors, who reigned together; at first they were moderate to the Christians for about two or three years, insomuch that in the Emperors Court there were many Christians; but afterwards, being moved by an *Egyptian*, was stirred up to Persecution, which was about the year 259. this Emperor was

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ſtirred up to Perſecute the Chriſtians, which was the eighth Perſecution, being Inſtigated by the *Egyptian* who was great in his Court, telling the Emperor that the Chriſtians was the cauſe of the evils of famine and plague upon the Empire; divers Biſhops and many hundreds were put to death beſides; *Stephanus* ſuffered with ſix more which were leading Men; alſo *Lawrence* ſuffered, who was pinched with fire-tongs, and laid upon an Iron Grate or Grid-iron red hot, and ſo broyled to death.

In the ſixth year of the Reign of *Valerianus Gallianus*, having laid for the ſpace of three years in Priſon with *Claudianus* and *Boſſa* his Wife, were put to death for being Chriſtians; Likewiſe *Fructuouſus* Biſhop of *Tarracona* with two Deacons were burn'd the ſame year for being Chriſtians; this *Valerian* the Emperor Reigned ſeven years, and was taken in the War by the King of *Perſia*, who made him his Block to take Horſe on to his dying day; and though the Chriſtians in this time were much Darkened, yet they were much more juſtified in the ſight of God then the Heathen Emperors, who came all or moſt of them to a woful End of their Cruelty, and Tyranny, and Murther; for the hand of the Lord who diſtributes Juſtice equally to every man according to his Works, found them out; and *Gallianus* the Son of *Valerianus* who joyned with his Father in Perſecution had many earthquakes, and thirty rebellions and inſurrections raiſed in his time, in the Empire in nine years time, and this ſtopt their Perſecuting of the Chriſtians ſomewhat; And after *Gallianus* the Emperor ſucceeded *Claudius*, who Reigned two years, and after him *Quintilianus* the Brother of *Claudius*, who continued only ſeventeen dayes, about the year 274. in this time the Chriſtians had ſome reſt from Perſecution.

The ninth Perſecution began under *Aurelianus*,

who began his Raign mildly, but soon after moves the ninth Persecution, about this time many Christians suffered, and some of the Bishops of *Rome*, and *Sixtus*, and *Dionysius*, and many others in the middle of his Raign, there was a Council of the Christians at *Antioch*, the Emperor seeming not to be against it, nor them, but afterwards he was about to seal an Edict for further Persecutions of the Christians, but he was so terrified with thundering, and lightning, that it stopt his tyranny, in the sixth year of his Reign, he was slain about the year 276.

After him succeeded *Tacitus*, who Reigned but six Months, and *Florianus* Reigned next, who Reigned but sixty days, and after him Reigned *Marcus Aurelius Probus*, who Reigned six years and four Months, in this time there was no Persecution, but the Christians had rest as in matters of Religion, but he was slain by his souldiers in the year 248.

Carus with his two Sons *Carinus* and *Numerianus* succeeded *Probus* in the Empire, the Reign of which Emperors continued in all but three years; *Carus* was slain with lightning, and *Numerianus* was also slain, and *Carinus* the other Son Reigned alone in *Italy* with much Wickedness, who afterwards was slain by the hands of the Tribune at *Rome*; so that from the latter end of the Reign of *Valerianus*, unto the Reign of *Diocletian*, there seeming to be about fourty four years, in which there was little Persecution of the Christians, but they had rest and enjoyed their Worship in quiet, and they were kept under sufferings, and the Law did not exercise Authority over the consciences of the rest, as afterwards they did, when they came to have Power in their hand, although as I said before, divers things were brought in by the Bishops of *Rome* in this time, which were much disagreeing from the Apostles dayes, yet they held part of the true Worship,

ſhip, and bore a Teſtimony againſt the open prophaneſs and curſed Idolatry and Pride of the Heathen Emperors; who killed one another for the Emperial Seat; and in this Teſtimony that they bore for God, I believe they were accepted, and had peace with God.

The tenth Perſecution began under the Reign of *Diocleſian*, which was in the year 289. this was the laſt Perſecution againſt the Chriſtians, which was horrible and grievous, that never was any Perſecution before or ſince comparable unto it, for the time which it continued, which was the ſpace of ten years together, though there were more Emperors which had an hand in this Perſecution, yet principally it beareth the Name of *Diocleſian*; This *Diocleſian* the Emperor took unto himſelf *Maximianus* to be Partner with him in the Empire, thoſe two Emperors choſe two others to themſelves, that is to ſay, *Galerius* and *Conſtantius* whom they called *Ceſars*; *Galerius* was ſent into the Eaſt parts againſt the Chriſtians, and *Conſtantius* to the Weſt to *Britain*, theſe two laſt Reigned moderately and did not Perſecute the Chriſtians for about 19 years, ſo they Proſpered in their Wars abroad, but afterwards by reaſon of their victories were puft up with pride in their hearts, they Ordained a triumph at *Rome*, after which triumph *Diocleſian* gave commandment that he himſelf ſhould be worſhiped as God, and ſaid he was Brother to the Sun and Moon, and ſo commanded the People to kiſs his feet, which afterwards when the chief Biſhop of *Rome* got up into pride, and claimed ſuperiority over all the Chriſtian Churches, having got the Authority of the Dragon, commanded the Emperors, and Kings then to kiſs his feet, and ſo in this the Pope hath imitated the Heathen Emperor, who was the greateſt Perſecutor that ever we read of; But to return to *Diocleſian*, he began a great and grievous Perſecution of the Chriſti-

ans which was the nineteenth year of his Reign; in the year of Christ 103. he commanded all the meeting places of the Christians to be spoyled, and the Books of the holy Scriptures to be burned, he sent out a Proclamation for casting all the Bishops and Elders into prison in his Empire, and constrained them by several torments to Worship Idols, and so great Persecution there was among the Christians, and grievous torments they suffered, because they would not offer sacrifice to Idols; one Nobleman at *Nicom* pluckt down the two Emperors Proclamations against the Christians, not fearing the Emperors who were then in the City, for which act he was put to most bitter death; afterwards they were so mad that they sought to destroy all the Christians in the World, it can hardly be expressed with words what numbers suffered, and what blood was shed throughout all the Regions, and they cast the Christians among the Lions, Bears, & Leopards who were kept hungry for that purpose, and them that the wild Beast would not devour, they slew them with the Sword, and threw them into the Sea. *Cerene* the Wife of *Diocletian* he killed, because she was a Christian; two thousand were burnt in one place, many suffered in *Phrygia*; and were burnt with the whole City in this Persecution; likewise in *France*, *Spain* and *Britain*, so that some Rivers were coloured with blood, one thousand slain sometimes in one day, and they slew them by ten, twenty, sixty, and sometimes an hundred Men, Women and Children. *Damascus*, *Beda*, *Oratius*, *Honorus*; and others to testifie that there was slain in the space of one Month seventeen thousand persons; likewise *Peter Bishop* of *Alexandria*, and three hundred more were slain with axes there, *Mauritius* was slain with *6666*. *Victor* with 360 were slain in the City of *Troy*; the Christians notwithstanding all this Persecution did increase,

creaſe, and though a Cloud was over many, and darkneſs entred in in part, reſpectively to what had been in the firſt Century, yet they were the beſt Witneſſes for the Lord in their generation, and the Chriſtians did encreaſe, ſo that the two Heathen Emperors were tired with Perſecuting, and gave up their Empire, and led a private life, having Reigned one and twenty years, which was in the year 305. theſe two latter Emperors *Maximinius* and *Conſtantius* who were called *Ceſars*, now became the Emperors of the whole, one in the Eaſt, and the other in the Weſt. *Maxentius* was ſet up Emperor by the Souldiers, and goes againſt *Maximinius* the Emperor, who ſent *Severus* his Son to War againſt him, which *Severus* being ſlain, *Lycinius Cæſar* was choſen in the room, ſo that *Maximinius*, *Conſtantius* and *Maxentius* continued the tenth Perſecution after *Dioclefian* and his partner had given over, ſaving *Conſtantine*, and eſpecially his Son *Conſtantius* were kind to the Chriſtians; *Conſtantius* chuſed thoſe who refuſed to offer Sacrifice and commit Idolatry to be in his Court, and Baniſhed the Heathen Idolaters as unfit for his ſervice that were Traitors to God, and this was about the year 311. On the other hand, *Maximinius* the Emperor and his partner was very wicked in Idolatry and Cruelty, God ſtruck him with a great Plague in the Belly and ſecret parts, which putrifying broke out with ſwarms of Lice, which cauſed ſuch a ſtink that the Phyſitian could not endure the ſame, whereof he ſlew the Phyſitian, and by the anguiſh of his Diſeaſe, he ſlacked Perſecution, making confeſſion that his Perſecuting of them had brought this upon him, and ſo acknowledged his offence; and the Infidels divers exalted the God of the Chriſtians, yet afterwards being incenſed againſt the Chriſtians, this Emperor ſet up Decrees afreſh, to perſecute the Chriſtians, whereby many Biſhops and others were Martyred

tyred; here was no titles of Lord Bishops and Arch-Bishops nor yet in the first three hundred years, neither was there any Pope then that did lay claim to supremacy over all the Churches, neither had these Bishops whole Countries and Provinces for their maintenance, neither all *Rome*, *Constantinople*, *Antioch*, and *Jerusalem*, and all People therein for their Dioceſſes, but them only of the Christians who believed, in each of those places; but afterwards in the great Persecution there followed great famine and pestilence on the Heathen, which caused the Persecution to cease, and caused *Maximinus* to revoke his Decrees, and punished the Inchanters that incensed him against the Christians; *Maxillianus* who was joyned in the Empire with *Diocleſian*, who laid down the Government of the Empire, endeavoured to have slain *Constantius* the Emperor, that he might have got up again into the Empire, but failing of his enterprize, was slain of *Constantius*. *Maxentius* this time Reigns wickedly and tyrannically at *Rome*, which caused the *Romans* to intreat *Constantine* to come against *Maxentius* for his Wickedness, who made War against him, & upon a Bridge made of boats over the River *Tyber*, he was intrapped by *Constantine*, and drowned in *Tyber*; and thus the Righteous Judgements of God at last came upon them for their Blood and cruelty, as a recompence and a reward for their deeds, but *Constantine* set forth Decrees of favour to the Christians.

Marcellinus was Bishop of *Rome* about the tenth year of *Diocleſian*, in the Persecution he sacrificed to Idols, and was excommunicated by three hundred Bishops, but afterwards was killed in the Massacre of *Diocleſian*. *Marcellus* succeeded, and one *Lucina* a rich maid of *Rome* dying, made *Marcellus* her heir, and gave him all her substance, and from that time

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saith *Pollidore lib.* 1. the Bishops of *Rome* were greatly enticed, and he began to grow up in earthly honours higher and higher.

But *Constantine* the Emperor, about the year 318. caused a Cross to be made of Gold and precious stones, and to be born before his Army in stead of a Standard, when he went to fight against *Maxentius*, *Maximinius*, and *Lucinus*, these were the least Persecutors of the Christians in the *Roman* Monarchy, which this *Constantine* did vanquish, and set the Christians at liberty who had been Persecuted about three hundred years; and so afterwards this Cross others began to Imitate and set up in their Churches, and became a flat Idol; notwithstanding after this, some Persecution was stirring in the Eastern Counties, yet in *Rome* and the Western parts, and there was no general Persecution for many years, and also in the East part he subdued those Tyrants; and we read of no Persecution against the Christians, untill the time that *John Wickliff* suffered, which was when the Spirit of the Heathen was entred into the Bishops of *Rome*, and Popes, who had retained the name of Christian, but lost the life and the Power; he began with fire to Persecute the Members of Christ.

But long before this time the Wisdom and Power of God was much lost among many of the Bishops of *Rome*, and also divers others, that the Apostacy was entred in, and they made great contentions about Easter, and about dayes which should be Fasted, and some was for two, and some was for three, and some was for forty dayes, all the Churches of *Asia*, and their Bishops was for keeping it the fourteenth Moon, as *Eusebius* saith, *lib.* 5. For *Asia* observed the Feast of Easter, and they called a great Council together, and decreed that it should be observed the fourteenth Moon upon what day soever in that week the Moon fell,

fell, and appointed fasting dayes, and Meetings and Synods in all parts met together about this trivial matter in the year 199. At *Rome* likewise there was a Synod gathered together, wherein *Victor* the fourteenth Bishop was president, and the Eastern Churches decreed it the day aforesaid, and fastings before it, and a Western Church decreed it to be the day wherein Christ rose from death to Life; but *Victor* Bishop of *Rome* with the adjoyned Congregations, pronounces flatly all the Western Churches to be excommunicated Persons, and gives them up to Sathan, so that it became a Proverb, that the Bishop of *Rome* must judge all, and be judged of none; this was about the year one hundred ninety nine after Christ, when they had respit from Persecution. And *Irænæus* Bishop of *Lyons*, he was of *Victors* mind, that it ought to be celebrated on the Sunday only, yet reproved *Victor* Bishop of *Rome*, *Peters* successor as they say, for cutting off all the Churches of God in *Asia* for such a trivial thing.

And *Policarpus* and *Anisatus* contended about trivial things; and although there was much good in them both, yet this weakned the Christians, and led the minds of People out into the observance of outward things, and neglected the life and the Power.

Lucius the two and twentieth Bishop of *Rome*, about the year 255. and *Stephanus* who succeeded him, a great contention in their time about baptism; the matter was, whether they that returned from any heresie shall be rebaptized or be received in with Prayer, and laying on of hands only; and so here was a great jangling and contention about outward things, which were getting up as Idols; And *Cyprian* Bishop of *Carthage* judged that Heriticks had no way to be purged from Error, but by baptism; but *Stephanus* was greatly offended with *Cyprian* for this.

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of God was great, and Gods Wiſdom and the Unity of the Spirit was wanting, and Philoſophy and cuſtomary practice was their chief foundation. And one Biſhop exiled another, and complained to the Emperors, and baniſhed one another, and ſo the ſheep was made havock of, and ſtarved, and ſcattered, and the name of Chriſt and Chriſtian came to be evil ſpoken of by the many factions and contentions that were amongſt them.

But to return to the Biſhops of *Rome* after the reign of *Conſtantine* in which perſecution ceaſed, many Superſtitious Injunctions, and Idolatrous practices were ſet up in the firſt five hundred years, which I ſhall not much trouble the Reader with further then what is already ſaid; But divers other things were brought in afterwards more groſs then the former.

Gregory called the Great, the Biſhop of *Rome*, of whom it is ſaid, of all that went before him, he was the baſeſt or worſt, and of all that came after him, he was the beſt; It is he that brought in this Title among the *Roman* Biſhops, to be called the ſervant of Gods ſervants; but by his practice, he proved a Lord over Gods ſervants conſciences, and over their faith; he made an Act that Prieſts ſhould not marry a wife, and he ordained a Book, called the Service or Litany, which goes under the name of *Gregories* Maſs-book, to be received in all Churches.

After the death of him, *Fabianus* was Biſhop, who continued ſcarce 2 years, he was the laſt of the *Roman* Biſhops, who had not the Title of univerſal Biſhop, or Head of the Church, he was the laſt of ſixty five Biſhops before the firſt Pope, he died in the year ſix hundred and five.

Palagius the Firſt, was the 69 Biſhop of *Rome*, in the year 555. he ordained that Hereticks and Schiſmaticks ſhould be puniſhed with temporal death; there

was 65 Bishops before *Boniface* the third, who was the first Pope, and since there hath been 179 Popes.

Boniface the third (who succeeded *Fabianus*, was the first Pope, he reigned but one year, and did more hurt in that year then *Gregory* could do in many, before he obtained of the Emperor *Phocas* that he and his Successors after him in the See of *Rome* above all other Churches should have the preheminence, and that the Bishop of *Rome* should be the head of all the Churches of Christ in Christendom; alledging this frivolous and reasonless reason, that Saint *Peter* had left to Saint *Peter* his successors in *Rome* the Keys of binding and loosing; for before this *Constantinople Asia*, and other Churches, their Bishops had some stroak, and divers times many of the Bishops of *Rome* were reprehended by the rest, but now obtaining this Decree of *Phocas*, he began to take head over all other Churches, and this *Phocas* to aspire to the Empire of *Rome*, he murthered his own Master, and *Mauritius* the Emperor and his Children; so *Phocas* somewhat fearing and willing to have *Boniface* his favour, gratifies him, and condescends to all his Petitions, and grants him to be universal head Bishop over all Christian Churches, and there was the first rise of the Pope; But *Phocas* for his murther was justly rewarded, for *Heraclius* the Emperor cut off his hands and feet, and cast them into the Sea; but *Rome* would not so soon loose her supremacy once given, as the giver lost his life, and ever since that time the Popes have holden, defended and maintained the same by all force, pollicy and cruelty that possible can be; this was in the year 606. And so the Bishop now became Pope, his rise was not because of his holiness or righteousness, or doctrine, or holy practices suitable unto *Peter*, whom he saith he succeeded for his Doctrine and practice, *Peter* had condemned the same things before *Boniface*

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was, but his riſe was by a Heathen Emperor who had Command over a great party at that time, and ſo by the force of his edict he claims authority.

Vitilianus, the eleventh Pope in the year 657, he confirmed that practice which was ſet up before by ſome other of the Biſhops of *Rome*, that organs ſhould be ſet up in Churches.

Paſchal in the year 817, was the firſt that appointed Cardinals to be in number 70.

Adrian the third the 47 Pope in the year 884 ordained that the Emperor of *Rome* from thenceforth ſhould have no more to do with the election or confirmation of the Pope, but that it ſhould be left wholly to the Roman Clergy; So now that which firſt gave the Pope power, to wit the Emperor, he now throws off the yoak, and if the Emperor pleaſe not him, hath ſtirred up the people to manage war againſt him, and againſt divers Princes, as may be ſeen in the hiſtories of latter ages.

Sergius the third was the firſt who ordained bearing of Candles in the feaſt of the purification of *Mary*, thence called Candlemas day.

Caliſtine the ſecond in the year 1143 was the firſt inventer of curſing or anathamizing any who received not his Ordinances, with Bell Book and Candle.

Innocent the third 1198, was the firſt that brought in the Doctrine of Tranſubſtantiation, and impoſed auricular confeſſion upon the people.

Clement the fifth 1350 was the firſt that ſold indulgencies and pardons.

Sixtus the fourth 1471 brought in the beads to be numbred when they prayed, and authorized the Ladies Pſalter. *Leo* the tenth in the year 1553 ſet Indulgencies and pardons on ſale in *Germany* and *France*, which things cauſed *Luther* in *Germany* & *Zuinglius* amongſt the *Switzers* to write againſt the Popes Miniſters,

and afterwards questioned many points of the Popish Doctrine, upon which the Pope burned *Luthers* writings and condemned him for an Heretick, and *Luther* burned the Popes Canon Law at *Wittenburgh*, and declared the Pope to be a persecutor, and a very Antichrist.

The Inquisition began first in *Spain*, which was set up by the Papists there, to terrifie the *Moors* who had inhabited *Spain* for 760 years, and so long *Spain* was governed by the Emperor of the *Moors* in *Africa* until the year 1492. And after this time the Inquisition began against the *Moors*, which was not so cruel at first as afterwards it began to be against the Protestants, and is now accounted the greatest violence and torture, and the greatest Tyranny and severest kind of persecution upon the Earth, insomuch that many Papists abhor the very name and mention of it, and to the death withstand the bringing in of this slavery amongst them; the extremity and rigor of this inquisition until the year 1609. In *Philip* the third King of *Spains* time, notwithstanding, though the *Moors* did make a shew of the Papists Religion because of the Inquisition, yet eleven hundred thousand of them was forced to quit the Country it was so dreadful; And all these kind of Ordinances and Institutions before mentioned, compare them with the Scriptures, and the cruelty and severity which hath been exercised toward them who could not receive them; none who have their eyes open in any measure, but must needs conclude, that all this is in the Apostacy; and so all who profess reformation flee from these things, and from this Spirit, and from this Church who forces and kills all them that oppose, who are under his power; and why should any plead for the holding up of those practices as good and warrantable, whereas so many has been killed about them, and so many has been led from

from the life and power of godliness while they received and practised these humane inventions, and vain and customary traditions for the Doctrine of Christ, and for Apostolick Ordinances? and must it not needs be concluded, them who would tie people up, and bind men to observe such and such things as is mentioned before in this book, and persecute for not observing, that they are they who draws back to perdition, and keeps people from laying hold upon eternal life? Many more vain practices and Doctrines which have been brought in since the Apostles days might be mentioned, but in that which is said already, the understanding will see that there hath been a great Apostacy, both in life, doctrine and practise from the Apostles time downward until now, and that which is called the Catholick Church in *Rome* is in it; And likewise divers of them who are separated from her, sticks too much in these things because of the custom, Tradition and Antiquity of them; In part I have shewn their Antiquity and their rise, and also shewn that which is more ancient then they, from which they have swerved, to the intent that all may come out of *Babylon*, and drink no more of the cup, nor buy no more of the Merchandize, nor wear no more the harlots cognizance nor the false Churches attire, but that all may come to see before this heap of dark confusion, and beyond the vain observations which hath been introduced, which maketh no man through the observation thereof more acceptable unto God, but rather twofold more like children of the wicked one, who abode not in the truth.

CHAP.

CHAP. XIV.

Something further of the Decrees and Ordinances of the Church of Rome, *which are holden out for Apostolical Ordinances.*

POpe *Paul* about the year 757 condemned the Council at *Constantinople* for condemning worshipping of Images, he wrote a Book of the worshipping and vitility of Images, calling them the Laymens Kalendar.

Pope *Adrian* about the year 770. cloathed the image of St. *Peter* with silver, and covered the Altar of Saint *Paul* with a pall of gold, and condemned them for Hereticks, who kept *Peter* and *Pauls* Doctrine which declared against Idols.

Pope *Nicholas* about the year 858 enlarged the Popes Decrees, equalling them to the writings of the Apostles, he decreed that service should be said in Latine.

And although by the Emperors the Pope was first elected, yet now having got head did climb up so high in power, and pride, and arrogancy, endeavoured that no Emperor should be crowned without his leave in *Germany*.

And Pope *Clement* the fifth excommunicated *Andronicus Peleogus* Emperor of *Constantinople* as a Heretick, because he would not suffer the Greek Church to appeal to *Rome*.

And when any Kings or Princes had displeased him, he hath excommunicated them, and given away their Kingdoms

Kingdoms to ſome other, teaching their people to rebel, and alſo inſtigating other Princes to make war againſt them, and to kill one another for trifles, and if any diſpleaſed him, he cauſed many Kings to do penance, and to pay great ſums of money to get an abſolution from excommunication; and the Rule and power of the Empire which gave him firſt his being to be univerſal Biſhop, and to be called Pope, he hath raiſed war often againſt, and if he like not the Election of the Emperour, he hath depoſed them, and one he brought into ſuch ſubjection that he cauſed him to hold his ſtirrop, a thing that the Emperor was not accuſtomed with, he happened to hold it on the wrong ſide, for which he received a ſharp reproof by his holineſs.

Likewiſe ſome difference being between Pope *Innocent* the fourth, in the year 1250, and the Emperor *Frederick* the ſecond, the Pope would not be reconciled, though the King of *France* ſtrongly interceded, and offered full ſatisfaction for all pretended wrongs, would go out of his Empire if the Pope could not endure him there, never to return into Europe again, ſo as that his ſon with the Popes approbation might but ſucceed him in the Empire, which the Pope would not do.

And how *England* and divers Nations hath been troubled with his oppreſſion is well known, and what exactions and great ſums of money there hath been enhauſted and ſqueezed out of the Dominions where he had power, the Nations well remembers, to maintain the pride of his Court at *Rome*, which abounded with all manner of vitiouſneſs, in ſo much that it was grown to that height that *Vincentius Clemence* the Popes Legate, ſaid it was now too late, and paſt reforming.

But to take the Legates own words as follow, againſt his Maſter the Pope and his Court, *W. H.* in his book

book called a description of *England* in the 136 page, ſaith thus, that this *Vincentius Clement* in the year 1452, being Legate for the Pope, was here in *England* about the Popes buſineſs, and hearing that the Clergy had given the King two tenths for the repaying of his loſſes which he had ſuſtained in *France*, and for the recovering of *Bourdeaux*; this Legate *Vincentius* coming into the Convocation houſe, he earneſtly required the Clergy to be no leſs favourable to their Spiritual Father the Pope, and their Mother the See of *Rome* then they had been to his vaſſal and inferior, meaning the King; and in his ſpeech in the Convocation he ſhewed then how that his holineſs the Pope was much diſturbed and daily in danger of his life by cutthroats, varlots, and harlots, which did much abound as he ſaid in *Rome*; but the Clergy in the Convocation ſlighted his ſpeech, and ſaid, how ſhould we contribute towards the ſuppreſſion of ſuch, whereas he and ſuch as you continually uphold them? I grant ſaith the Legate that there wanteth juſt reformation of many things in the City of *Rome* which would have been made ſooner, but now it is too late and paſt reforming; neverthleſs I beſeech you ſend the Legate to write unto his holineſs the Pope, to requeſt him that he would abandon and leave that *Babylon* which is but a ſink of miſchief and of all ungodlineſs, and keep his Court elſewhere in ſome place of better fame; and this is the Legates teſtimony of the ſeat of the Mother Church of *Rome*.

Beſides many of her own Members in *England* in the year 1245. do manifeſt what action has been upon this Nation, as may be ſeen in a ſupplication written in the names of the Nobles and Commons of *England* to Pope *Innocent* the fourth, ſhewing how many Subſidies and taxes had been levied and ſent out of the Realm, and how they had been liberally paid, they

they complaining also how he sent *Italians* and forraigners to possess their Churches and Benefices in *England*, who had no regard of peoples souls, and so were no good Shepherds as they said; and how the *Italians* received threescore thousand Marks by the year, besides other vails and excises, they do reap more rents then the King himself, and so when he could not have his subsidies, and raise all the sums which he exacted from year to year, Pope *Innocent* perswades the *French* King to make war with the King of *England*, for his not condiscending to the Pope in all things, although he was then one of his sons, and of his Church, but enough of this; it were large to enumerate the actions and cruelties, the oppressions which hath been done in that which is called Christendom, since the Emperor gave unto the Pope his power, and how much idolatry, superstition, heresie, and Doctrines of Devils hath been spread over the Nations these many hundred of years, and how many have been put to cruel death, for not obeying and conformi g to the said Doctrines and practices, Injunctions and Ordinances, and how many he this false Church hath stirred up to kill one another, and destroy one another about these things, which hath been put upon people under the name of Divine Authority, and holy subjection, and Apostolical Institutions; by what as is written, all may see that these things are in the Apostacy, and in the fall, in the curse, and in the night of darkness wherein all this wickedness hath been wrought by the false Church which the Lord God will reward double, and dry up her waters under which she sits, and make her seat desolate, and throw down her pride who hath drunk the blood of the Martyrs, and shed the blood of the Saints, and devoured the Lambs of Christ, and made merchandise of souls; and therefore all who are

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in part departed from her; ſtay not in the Suburbs, but come out of her City, and the Adjacent places there; that ye be not partakers of the Judgment which is to come upon her; But Oh abundance of darkneſs remains yet in the Nations, and even in the Proteſtant Churches who hold up things yet which was invented by her, inſomuch that one belonging to the Church of *Rome*, *Dionyſius Petavius* a Cardinal, layes claim to the Ceremonies which were practiced in *England* in the Biſhops time; For ſaith he in his book called the Hiſtory of the World, the Religion of *England* and Doctrine is *Calviniſm*, the Doctrine of *Geneva*, but the Ceremonies are of *Rome* as they were practiced in *England* in the year 1640.

In the time of *Leo* the fourth, *Edelwulphus* King of *England* went to *Rome*, for performance of a vow that he had made, aand was courteouſly received and accepted by the Pope *Leo*; For which cauſe he ordained attribute to be paid yearly to the Pope, to wit a peny ſterling for every houſe in *England* that kindled a Fire. Now Proteſtants look to your Eaſter reckonings, you have denied the Popes ſupremacy, and yet Vicars and Parſons receives his tribute of every houſe that kindles a Fire, and this ſtands yet as a good and wholſome Inſtitution amongſt you.

And ſo for ſhame, let all that profeſs Reformation, and the Doctrine of godlineſs, and the faith of Chriſt, and the practice of the Apoſtles as their example, Come out of things which the Harlot hath invented, and ſay as *Abraham* ſaid to the King of *Sodom*, That he would not take a ſhoe-latchet, leaſt he ſhould ſay he had made *Abraham* Rich; So let them that profeſſes Reformation, not keep a ſhoe latchet, nor one lap of the Whores garment, nor any piece of her Ornaments, that ſhe may not boaſt any more that we are made rich by her merchandize; ſo purge

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out horn and huff, and all the old leaven out of your hearts, and out of your Assemblies, and come to believe in Christ the true light that lighteth every one that comes into the world, that he may be your Law-giver, whose Institutions are spiritual, and his Ordinances heavenly, which makes perfect, and clean, and pure the comers thereunto, and so let the old *Romish* trash and foolish Ceremonies about worship alone, many of which are borrowed from the Heathen; and judg not any for departing from them, nor persecute none for not observing of them; for who so doth, will manifest themselves to belong to the City which is to be overthrown, and to be in the Apostacy, and not Members of the true Church of Christ, the Lambs Wife.

And many more things which stands yet amongst them called Christians, as set discourses hath been set up called homilies.

And the aforesaid *W. H.* shews the ground wherefore they were devised; Some complained that their Churches and Universities were spoiled with error (as many are at this day) by which there was a want of able Pastors; four Sermons were appointed by publick order in the year onely, and certain homilies was devised by learned men, and confirmed for sound Doctrine by the Clergy, who made them, and the Authority of the Prince, which homilies were appointed to be read by Curates of a mean understanding, and them that had but mean pay, as five mark or twenty Nobles a year, of which sort we had many in *England* in the year 1640. I desire we have no more, least more ignorance abound; and these homilies were to be read after a certain number of Psalms read, and the Letany, and an Epistle and Gospel, and it may be *Athanasius* or *Nicene* Creed, and this was the worship which hath been holden out even amongst the

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reformed as ſpiritual worſhip; all which while people has been exerciſing themſelves in thoſe things, they had been further and further off from God and the knowledg of his truth, which is manifeſt to them that believe not, by the Injunctions and Ordinances of men, but by holy Spirit which leads out of all Error, Superſtition and deceit, and all that believes in it comes to be taught of the Lord, and worſhip in that which is pure, and are acceptable in his ſight.

CHAP. XV.

Something concerning the General Councils ſince the Apoſtles days, though they have been all of one Faith, and though it hath been ſaid the Church could not err, all which of the ſeveral Councils belonged to the Church of Rome, *yet ſee the difference.*

IN that which ſome call a Council or a Synod at *Jeruſalem*, *Act.* 15. when ſome diſſention aroſe, becauſe of ſome of the Phariſees that believed, and yet would needs judg it needful for all that believed to be circumciſed; So they that ſticke in the outward Types and Figures would needs lay yoaks upon the necks of them who were come to the ſubſtance: So the Apoſtles, Elders and Brethren coming together, ſeeing the ſtate of the matter ſtood, not diſputing years together, as the Council of *Trent* forty years; but they, as they ſaw in the Wiſdom of God, ſent ſome choſen men from *Jeruſalem* to the Gentiles, to certifie the Gentiles, by the Spirit of the Lord, that they abſtained

ſtained only from meats offered to Idols, and from blood, and from things ſtrangled, and from Fornication, from which if you keep your ſelves, you ſhall do well, *Acts* 15. they preſſed not upon them the ordinances of the Jews, neither the cuſtome of the Gentiles in the unbelief, which ſince this the Church of *Rome* hath done; and diverſe Councils appertaining to her, hath cumbered people with multitudes of things and heavy yoaks, ſome borrowed from the Jews in the unbelief, and ſome from the Heathens in the unbelief, and preſt their Inſtitutions and inventions as Ordinances of Chriſt upon all the Members of the Church, which are ſo many and ſo innumerable, and all contrary to the Primitive Church; And they have been of the nature of thoſe Councils that *David* ſpeaks of, *Pſal.* 2. who took Counſel againſt the Lord and againſt his Anointed, and that was a Council which condemned the Son of God, Chriſt Jeſus, and theſe Councils though Rabbies and great men, yet they erred from the life; But to come downward amongſt the Doctors and Biſhops of that which they call the Catholick Church, the Council that was held at *Carthage* under *Cyprian*, decreed that thoſe who were baptized by Hereticks ought to be baptized again, which others called it error: And that Councils proceedings was condemned. The *Nicene* Council decreed that Idolatry about worſhipping of Images: and the Council at *Conſtantinople* condemned that proceedings and their decrees: The Council of *Baſil* as *Albertus Phigius* ſaith decreed againſt all reaſon, and againſt the Scriptures: The Council of *Armenium* decreed for the *Armenians* that Chriſt was not God: The Council of *Calcedon* which was one of the four that *Gregory* the great compares to the four Goſpels, that the Decrees were as ſure and Conſtitutions as certain and infallible as the Scripture, yet Pope *Leo* did not ſtick to condemn it,

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and all them as unadviſed; And theſe Councils has been one againſt another, and the multitude of their votes is brought for great proof, not only amongſt the Romaniſts but alſo amongſt them that are ſeparated from them; ſo Councils have erred, and hath oppoſed one another, yea and the Popes and Biſhops of *Rome* to *Leo* the fourth abrogated and made void the *Acts* of *Adrian*, and yet they both ſaid they were *Peters* ſucceſſors and infallible; And *Stephanus* Biſhop of *Rome* made void the Acts and decrees of *Formoſus*; and *Sabinian* the Pope commanded that *Gregories* Maſs, and all Pope *Gregories* writings ſhould be burnt; And all of theſe ſaid they had the Keyes to bind and looſe, and yet one bound that which another had looſed, and another looſed that which the former had bound; and yet all theſe claimed infalliblity; The Council of *Carthage* decreed that the Biſhop of *Rome* ſhould not be called high Prieſt nor cheif of Prieſts, nor the head of the Church, but following Councils have ſtiled him cheif Prieſt, cheif Biſhop, and head of the Catholick Church.

The *Eliberine* Council decreed that no Images ſhould be ſet up in the Churches, nor worſhipped, nor the walls painted; Likewiſe the Council of *Conſtantinople* before mentioned, decreed that Images were not to be ſuffered in the Churches or Meeting places, but on the other ſide, the ſecond *Nicene* Council determined, that Images were not only to be placed in the Churches, but alſo to be worſhiped, and the Pope ſaid that Images were to be Lay mens Calenders; The latter Council under *Julius* the ſecond did repeal the decrees of the *Piſan* Council; The *Baſil* Council determined that a Council of Biſhops was above the Pope; but the *Latteran* Council under *Leo*, Decreed that the Pope was above the Councils, and they decreed alſo that he that ſhould think otherwiſe ſhould

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be held for an Heretick, and yet the Bishops and Abbots in the Council of *Basil* aforesaid, Decreed that they that judged that the Bishops were not above the Pope, were Hereticks, and yet these Councils the Church of *Rome* layes claim to, to be of their Faith and Church, and yet one making void what another had decreed; The same Council did with an uniform consent remove the Pope *Eugenius*, and put *Amidius* in his place; But *Eugenius* vilifies the Councils decrees, and condemns them; The Council of *Trent* commanded that Bishops should teach the people, and should have no more benefit for preferment then one place; But since they have made this decree void, and now whole Countries is too little, and the Protestants imitates the same, and does not teach the people; and so of what validity have these Councils been worth, or of what force hath the Decrees been of mutable men who have been tossed up and down like waters? I nominate the several Convocations and Councils that hath been amongst the reformed Churches as they are called, and their Synods, one while decreeing this, the next throwing it down again; And yet all these will lay claim to be Ministers of the true Church, and persecute as Hereticks to death them who owns not their Changeable Decrees, and mutable Institutions; but such hath been the Arrogancy and pride of her that hath set as a Queen upon the waters, that she must be the only Judge, and then the Prophets must be slain. Pope *Julius* said, no Council is of any credit, unless it be confirmed by the Church of *Rome*; And *Boniface* the eighth saith, that no man in the world can be saved, unless he be subject to the *Roman* Church; And Pope *Pascha* thus said, as though said he any Council could make Laws for the Church of *Rome*, and all Councils do subsist by it, and receive their strength from it; and that which the Pope

approveth or disapproveth: And so all Confederacies & Councils of men who are out of the life and power of God, doth decree that which brings the Seed of God into bondage. Now *Rome* look to thy infallibility, and thy universality, which thou so much cryest up, and thy unity, one while sets up one thing, another time throws it down again when it will not serve particular interests: and what a stir has here been amongst them that call themselves reformed in these latter ages, one setting up this, and another that, sometimes this service for a worship, then the next calls it Idolatrous; and then another service, and this Ceremony, and the other Ceremony, and this *Pater-noster*, and the other Creed, this Catechism and the other Catechism, these Articles of Faith, and the next Synod make them void, and so leads people into distraction and madness, and this Canon and the other Institution, one while its Idolatrous, another while Sacred and Holy; And thus people has been led up and down many generations, o and fro, up and down, and persecution about Changeable, Mutable and alterable things, and the life which redeems out of the world up unto God has not been sought after; And so all that looks to have peace, and to enjoy the Testimony of Gods blessed Spirit, come out of this *Babylon* this City of confusion, whose seat is erected upon the sand, whose Foundation is laid in the waters, and faith upon the humane institutions of men which are variable and subject to Mutation, and come to know the Rock of Ages, and the unalterable Council of the Lord, and the wisdom of the most High to rule in your hearts, & wait in the Immortal light of God which is within, that you may see over all these Mountains of darkness which is risen up in the Apostacy, and over all the Institutions, Decrees, Statutes, Ordinances and Inventions of men, to before all these things were, and come to him who

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is the beginning of the Creation of God, who is that quickning Spirit by which all that believe are raiſed out of death to be partakers of the Life which is Immortal, which fades not away, and the Lord will be worſhipped in Spirit and in Truth; Away with all Types and Figures, Shadows and Vails, humane Inſtitutions and Ordinances of men, Ceremonies and vain ſuperſtitious Traditions, which God hath no pleaſure in, which doth not profit at all, and whatſoever leads the mind into viſible things from the inviſible God, is to be thrown aſide as a menſtruous Cloath, and as the breath of abominable things which God will confound, becauſe he hath no pleaſure in them; for the life is riſen, and the vail of the covering is rent which has been ſpread over all Nations; the night is gone, the day is come, and appeared in brightneſs, the ſhadows are paſt away, and the morning of Righteouſneſs is appeared, the Son of God is come who has given his flock an underſtanding, in whom life and bleſſedneſs, and peace, and everlaſting Conſolation reſideth and reſteth upon his People for evermore.

CHAP. XVI.

Something concerning the worſhip of God, whether that Kings and Rulers now in Goſpel times have any power from God to compel or force about ſpiritual things, declared, and ſome Scriptures anſwered which hath been perverted by them who are in the Apoſtacy, to maintain the Beaſts power, and the falſe Churches worſhip under the reign of Antichriſt.

WHen the Lord brought *Iſrael* out of the land of *Egypt* by a ſtrong hand and an outſtretched arm, he made a Covenant with them, and gave forth a Law at *Mount Sinai*, by the hand of *Moſes* the Judge of *Iſrael*, and ſtatutes and Ordinances which *Iſrael* ſhould walk in, who were as a family who came of one ſtock, and the Laws and Statures which were then given forth, was concerning civil things, as concerning man and man, and betwixt a man and his Neighbour, and for the Government of whole families, and the Camp of *Iſrael*; And likewiſe Laws and Statutes which concerned the worſhip of the true God; which may be read at large in *Exodus*, *Numbers* and *Deuteronomy*, and they that worſhipped not the true God according to the command given in the firſt Covenant which was outward, were to have Judgment executed upon them according to the Law; and *Moſes* over *Iſrael* and the reſt of the Judges was to ſee the Laws and Statutes Executed upon the tranſgreſ-

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ſors, and if any were an Idolater and worſhipped a falſe God, or a Blaſphemer, were to be ſtoned to death, or Sabbath-breaker was to be ſtoned to death; And this was according to the Law of God, and their blood was upon their own heads; And when *Iſrael* luſted after a King, he gave them a King, and they had many Kings who were Anointed of God, by his appointment, which was to rule in the ſame manner as *Moſes*, *Joſhua*, and the reſt of the Judges had done, and whoſoever were diſobedient unto the aforeſaid command of God, whether in things civil, or things concerning the worſhip of God, and ſeveral puniſhments were to be inflicted by them for ſeveral tranſgreſſors, as Blaſphemers, Sabbath-breakers, falſe Prophets, and Wizzards, and witches were not ſuffered to live; This was before Chriſt the Seed was manifeſted in the fleſh, this was the old way, the old paths that *Iſrael* was to walk in. But this Covenant was filthy, as the Apoſtle ſaith, and the Miniſters thereof could not continue by reaſon of death; The Law was changed and the Prieſthood was changed, and the Ordinances and worſhip was changed when Chriſt came to be manifeſt, the end of the Law for Righteouſneſs; Now as *Aaron* and the reſt of the high Prieſts were but types and figures of the everlaſting High Prieſt; So the Judges and Kings of *Iſrael* were types and figures of Chriſt, the King of Kings, and King of Saints, and Lawgiver, and Judge; And their outward power which continued but for a time, in compelling to the true worſhip under that Covenant, or reſtraining from Idolatry, did but continue until the time of Reformation was; but a type and a figure of Chriſt and his ſpiritual power and weapon, and ſpiritual execution upon his enemies who are not ſubject to his government or power, ſeeing the Father hath committed all power unto him in Heaven and in Earth; And *Moſes* the Mediator of the

first Covenant which stood in outward Ordinances, both the Mediator, the Covenant and the Ordinance had an end (when the better Covenant was given, the Covenant of Light, and Christ the Mediator thereof was manifest;) And this Covenant and Ordinances pertained unto the Jews, and the compelling unto the worship, and punishing for Idolatry, pertained to the Jews only, who were under that Covenant, and not to the Gentiles, as it is written, to *Jacob* he gave his Law, and to *Israel* his Statutes, to every Nation he did not so.

So they which would bring people now under this Covenant and the power thereof, denyes the second, the everlasting Covenant and his power; and them that would preach up compelling and forcing to worship, and bring those Scriptures of the first Covenant to be their ground, are ignorant of the times unto which they were spoken; And upon this false Foundation hath the false Church persecuted about worship this many hundred years, and this Doctrine is in too much credit with many in these dayes, who say they are under the Gospel; And this hath made people to hate and persecute one another.

And the Ministers of Antichrist hath pressed it upon Kings and Rulers, that God hath required it of them to enforce and enjoyn all people unto a Worship; although they themselves are divided amongst themselves, one while for this thing, and another while for that; and because the Kings of *Israel* did so, and had power to do, therefore they have concluded that Princes and Judges ought to do so, and so have made them put their neck in a yoak which is too heavy for them to bear, which the Lord hath not required at their hands; and because of this compellings and forcings, many hypocrites have been made, and many of Gods peoples consciences wounded and burned;

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and many Kings and Rulers have loſt their Dominions, and they have been taken from them becauſe of this, by the Lord.

So all they that have intruded upon Chriſts Prerogative & Soveraignty in this thing, are ſure to be reckoned as no other but as uſurpers and intruders into that power which the Father alone hath given unto his Son, which Power, Dominion and Glory he will not give unto any other, as to be Judge, Law-giver in the hearts and conſciences of his people.

Object. But ſome may ſay, did not the Prophets exhort to enquire for the old paths, and the good old way? And did not the Prophets ſay, Kings ſhould be nurſing Fathers, and Queens nurſing Mothers? And muſt not this be fulfilled in theſe days?

Anſ. This is true that the Prophet did exhort the Princes and people of *Iſrael* who were in the revolted eſtate, who had tranſgreſſed the Commandments of the Lord, and had loſt their guide of their youth, & the reſt of their ſouls; And therefore he turned them back to conſider of the day of old, and enquire after the good old way, that they might walk therein, which they were gone from; but this doth not pertain at all unto this time; for Chriſt Jeſus is the new and living way which all is to enquire after now, who is the end of the Law for Righteouſneſs, and the firſt Covenant unto them that believe; And as for Kings being nurſing-Fathers, the Queens nurſing-Mothers, this was Propheſied by the Prophet before they went into Captivity, and how the Heathen ſhould have power over their Kings, Prophets, and Prieſts, and people, and *Jeruſalem* ſhould lye deſolate; Now this the Prophet ſpoke of concerning the return of them unto the Lord, and they to inhabit their own land, then their own Kings and Queens ſhould rule over them, & be as nurſes to them, when they ſhould return from their Captivity, then

Jacob should rejoyce, and *Israel* should be glad, and this was spoken to the Jews, and this had reference to their state in that time.

Further it may be objected, ought not Blasphemy & Idolatry and Adultery to be punished, is this to be suffered now, seeing it was punished under the Law?

Answer, Yea, this is to be punished, and shall be punished, and that even with death, for as I said, the Father hath committed all Power unto the Son, who will execute his judgment upon all them who will not have him to reign in their hearts, as it is written, *these my enemies that would not that I should rule over them, bring them before me; that I may slay them*; with what weapon? with carnal? nay, but with the *sharp two-edged Sword which proceeds out of his mouth, and with the Sword of the Spirit which is the Word of God*; and the spiritual weapons which runs thorow the blasphemer and kills him, and slayes the false Prophet, and Soothsayer, and Inchanter, and Idolator, and yet saves the creature alive; take one example of Christ the new and living Way, when the Pharisees brought a woman, tempting Christ, which was taken in Adultery, saying, according to the Law of *Moses*, she ought to be stoned to death; he that was the end of the Law, said, *He that was without sin cast the first stone*, convicting them all that they were in the same nature, and yet did not approve of the Adultery, but said *Go and sin no more least a worse thing come upon thee*; Likewise *Paul* said I was a persecutor, and a blasphemer; This generation who professeth *Pauls* words would say, *Let him dye, he hath confessed he was a Blasphemer*; but he was slain with other weapons: Christ slew the blasphemer and the Persecutor in him, and left the man alive, and made him a chosen vessel to declare against blasphemy, and lead out of all ungodliness.

And herein is the second Covenant more excellent

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then the first, and the Ministration more excellent then the former, and the Dominion and Government of Christ more excellent then the Dominion and government of the Kings of *Israel*, and the weapons more excellent then theirs, and the power greater then theirs, which is able to destroy the works of the Devil, as Blasphemy, Idolatry and Adultery, and save the creature alive; This is the better Covenant, indeed the everlasting; and herein is the mercy of God exalted; his Dominion and Power exalted, and Christ the King of Glory exalted; And these sins beforementioned punished with great severity and great Judgment; For in the first Covenant they slew with a temporal death; But Christ when he appeareth in his power and glory in flames of fire, renders vengeance within upon the wicked, which burns and scorches, and brings anguish, & tormenteth all them that are in that Nature, and banisheth all them from his presence and from the Glory of his power, till that be dead and slain which would not have him to Reign, to wit, that which is born of the flesh which is within; And blasphemy, Idolatry, Murther are the fruits of the flesh, where the flesh is not lived in, these things cannot be brought forth; I speak not of the creature who is Gods Workman-ship, for that may be alive, when the birth and fruits which are after the flesh are both dead; and herein is the mighty power of God made known, and his justice and his severe judgment, which all must pass thorow before they come to witness eternal life; He that despised *Moses* Law, died by the mouth of two or three witnesses, which was a natural death; of how much sorer punishment shall he be worthy which treadeth underfoot the Son of God, and counteth the blood of the Covenant an unholy thing? *Heb.* 10. 28, 29. and blasphemeth.

But further, it will be objected that the Apostle exhorteth

horteth for a submission unto every Ordinance of man for the Lords sake, 1 *Pet.* 2. 13. whether it be unto Kings as Supream, or unto Governors, as unto them that are sent of him, and in *Romans* the 13. 1, 2. *Let every Soul be subject unto the higher power, for there is no power but of God, and the powers that be, are ordained of God.*

Ans. From these Scriptures many bad Constructions, and Inferences hath been gathered, as that Kings and Rulers were to be obeyed in all things, and that every worship which is commanded by a King or Superior ought to be obeyed, and that Kings and Rulers had power in Spiritual things, to make a Law for such a Worship, or forbid such a Worship, and all these ought to be obeyed; And so in the Apostacy the Ministers of Antichrist hath brought in many Inventions and Traditions, and humane Institutions for Divine Worship and Service, and thereby hath pressed Rulers to make Laws, and compel all people to receive them, although they have been repugnant to the true worship of God; and then such Teachers hath pressed such people to obedience as of duty and necessity, because the aforesaid Scripture doth Command subjection to all Rulers; And thus hath *Babylon* reared up her City, and gotten Merchants to put off her Merchandize, and so hath cheated both Rulers and people, and hath led them to hate and destroy one another.

Now these Scriptures, and divers others which speaks of obedience to Magistrates in all things, must needs be truly understood to be of things that are just and equal, which are onely civil, and concerning things between man and man, and the Ordinances which are for the well-being of a Nation, or the good and wholesome government of a state, and cannot be understood of things Spiritual, or relating to things

things appertaining to the Conſcience, or reſpecting things about the worſhip of God; my reaſons are weighty, for in that time and age the Apoſtles wrote, whether *Peter*, *Paul* or any other, the Magiſtrates were all Heathens, as *Herod*, *Pontius Pilate*, *Auguſtus*, *Cæſar*, *Tiberius Cæſar*, and *Nero*, who were all Heathen Emperors of *Rome*, and Idolators, and at that time they had power over *Rome*, and alſo over *Jeruſalem* and *Judea*; and *Paul* writing to the *Romans*, and *Peter* to *Capadocia*, *Pontius* and *Aſia*, who were all under Heathen Rulers, and did not worſhip the true God; doubtleſs they injoyned not ſubmiſſion unto the Heathen Rulers in ſpiritual things, for then they muſt have been joyned unto Idolatry; for if it be underſtood that they had power in ſpiritual things, which pertained unto the Conſcience, and that they ought to be obeyed in all ſpiritual things, then *Peter* and *John* were tranſgreſſors themſelves, when they taught boldly the things of the Kingdom of God, in eve y City where ever they came; And the Rulers in moſt places oppoſed and put *Peter* and *John* out of the City, and commanded the Apoſtles to ſpeak no more in the Name of Jeſus; And yet they returned again and diſobeyed their Command, and their power and authority, and ſaid, whether it were better to obey God or man, judge ye; So that no King, Ruler nor Magiſtrate, as a Magiſtrate, has power given of God to Impriſon, or force, or perſcribe any Law or worſhip upon the hearts and Conſciences of men; For that belongs onely to Chriſt the Law-giver, the Biſhop of ſouls.

But then it would be objected, if not as a Magiſtrate, yet then as a Chriſtian he may enjoyn and give Command concerning worſhip, and compel and puniſh them that obey not.

Anſwer, As a Chriſtian they have no priority, but as they

they ſtand in the growth of truth, not above others, for God is no reſpecter of perſons, for the Apoſtles and Miniſters of Chriſt who preached the Goſpel, and had begotten many into the Faith thorow the power of God which was with them, by which they ſpoke, and in things ſpiritual might have claimed obedience to their command much more then any temporal Prince, and yet they ſaid, we are not Lords over mens faith, nor did they exerciſe Lordſhip over mens conſciences, but left every one to Gods witneſs, and to the word of his grace, which was nigh in their hearts; And furthermore ſaid, let every one be perſwaded in his own mind; and ſaid, if any ſhould be contrary minded, God would reveal it to them, and ſo waited in the patience to ſee the work of God proſper, and was content; And ſo forcing and compelling about ſpiritual matters by temporal puniſhments and temporal Law, is all contrary to the Apoſtles practice in the primitive times, though the heathen perſecuted the Chriſtians by their temporal Laws for ſpiritual things, and about ſpiritual matters for the worſhip of God; But we never read of any called Chriſtians that did ſo untill *Pelagius* a Biſhop of *Rome* or Pope, when the Emperor had given *Boneface* the third this power to be called the chief Biſhop and head univerſal over all Chriſtian Churches; Then he begun to make temporal Laws to puniſh about ſpiritual things: And *Belagius* made a decree that Hereticks ſhould be puniſhed with temporal death about 555 years after Chriſt; So let all Princes, Magiſtrates and Rulers, who denies the Church of *Rome* in her Apoſtacy, follow not her example, but leave every one free to the Lord in ſpiritual matters as concerning his Worſhip, for to him muſt every one give an account in his own day when it ſhall be required, from which the wicke ſhall not be able to fly.

Anothe

Another *Objection*, But then it may be ſaid, what power will you allow unto Magiſtrates that profeſs the Name of Chriſt? Or how far have they Authority from God to puniſh evil doers, and encourage them that do well.

Anſwer. It is ſaid, By me Kings Rule, and Princes decree Juſtice, there is a ruling by him, and that is a ruling in the power of God in him; He that rules in the power of God, meaſures equal juſtice unto all men, and ruleth by the good and wholeſome Laws which are made by the will of God, which is according to Gods witneſs which he hath placed in every mans heart, and ſuch a one is a temporal head over the temporal body, and ruleth in righteouſneſs in temporal things; But Chriſt he is the head of the body that is ſpiritual, which is his Church. Now the Law is againſt the lawleſs, is againſt Lyars, Swearers, Stealers, Curſed ſpeakers, Murderers, Man-ſlayers, Man-ſtealers, Violence, and Oppreſſion, and Deceit, and that which tends to the hurt and deſtroying of the Creation; And he that is the Executor of the Law, ought to inflict temporal puniſhments for temporal facts, provided, that every puniſhment be ſuitable to the tranſgreſſion, and go not beyond it, and in ſo doing he rules for God, and the ſword is to be turned againſt that which doth evil, and to keep peace amongſt all men, and to keep down all ſtrife and contention, quarrelling and fighting, and keeping the unruly from devouring and deſtroying one another; And this is to rule for God in a Nation in the Creation, and to countenance the honeſt, upright, and quiet and meek; and this is a praiſe unto them that do well, and this is that which would keep the Nations at peace; And here Governors and Rulers comes to be bleſſed, when the Princes thereof lies in Righteouſneſs, and when people live under them a holy, godly and quiet life; But when Godlineſs,

lineſs, Holineſs, Righteouſneſs is counted as a crime, and wickedneſs, and violence, and iniquity ſet up, that Nation is near à judgment, and for the iniquity of Rulers, Kings and People, many fruitful Lands hath the Lord made barren, and that which is for the well-being and preſervation, for the univerſal good, and all people therein, all people ought to render obedience unto ſuch Command for conſcience ſake, and all people ought to obey Rulers and Governours in that which is good and lawful, and warrantable in the ſight of God, and unto all juſt commands to yield obedience, not for wrath, but for conſcience ſake; For ſo the Lord requires, which will be acceptable and pleaſing, in his ſight. And all Magiſtrates who are Chriſtians ought to be patterns of Holineſs and Righteouſneſs to their people, and to admoniſh, exhort and reprove the prophane and ungodly, and to the worſhip of the True God who is a Spirit, and will be worſhipped in Spirit and in Truth; It is the duty of every true Chriſtian who is a King and a Prieſt unto God.

CHAP. XVII.

Concerning Oaths in the firſt Covenant, and the Lawfulneſs thereof, and the unlawfulneſs thereof diſcovered in the New Covenant, in Goſpel times; Though Apoſtates mingle the Ordinances of both together: denying all oaths, proved to be no new Doctrine.

IN the beginning when God Created the Heaven and the Earth, and all things that are therein, by the Wo

Word of his power, and ſet the bounds and the habitations thereof, & ſeparated betwixt Light & Darkneſs; And when man was created in his own Image, in the Image of God created he him, Male and Female created he them: Now the Image of God conſiſts in Righteouſneſs, Holineſs Equity, Long-ſuffering, Patience, Goodneſs, Mercy and Truth, the Glory thereof is unſpeakable, man being in this Image there was no tranſgreſſion nor ſin, nor ſorrow, man was bound unto his Maker by the Power in which he was made, yea he was in a capacity to Fear, Love, Honour, Obey and Worſhip his Maker, from the virtue of that Power and Principle which God had placed in him, which ſome ignorantly calls the Law of Nature; (But that is not the intention of my diſcourſe to contend what it was) but to ſhew that man was at union with God, and bound unto him by that which God had placed in him, in which his wiſdom, power aud dominion ſtood, to rule over all the Creatures, life was in him, there was no death then, in this the Obligation ſtood not in outward written commands or ordinances, but it ſtood in that which was internal and inviſible, this was before the tranſgreſſion, here was no Oaths, yet, nor outward Covenants made, nor outward Ordinances.

But after man had tranſgreſſed and eaten of the tree of Knowledge of good and evil, and gone from the power, and broken the Covenant, he loſt his wiſdom, and folly entred, he loſt his dominion, and weakneſs entred, he loſt his knowledge, and ignorance entred, and an earthly part, and a mutable, came to have Dominion, not that this was evil in it ſelf, being ſubjected by the power and word in its place; and in the ſtate wherein it was good; but man being gone from the power, and from the Covenant, joyned to ſomething out of it, and out of the mind, and liſtened to that

which

which ſhould have been ruled over, that became a Leader which God never appointed, and this led mans heart from the inviſible God of life, and light, who is immutable, to luſt after viſible things and mutable and earthly things, and into inſtability: And ſo his heart, and mind, and affections became more and more to be alienated from the Lord, and his underſtanding more da kned, yet ſuch was the love of God unto mank nd, that he did not wholly caſt him off here, but followed him with his mercies, and promiſed the *Seed of the woman ſhall bruſe the Serpents head*, and ſo it did; yet the Adulterers generation in the tranſgreſſing nature were great and faſt, and there was but few before the flood, in compariſon to the Multitude who bore the Image of God, and few in a generation, as *Abel*, *Enock*, *Seth*, and the reſt went after the Imaginations of their own hearts, and ſet up Images and Idols, and alſo after the Flood when the Earth began to be repleniſhed, the curſed Seed grew faſter, and many great Nations were ignotant of the True God, and made Idols and Images of wood and ſtone, of gold and ſilver, according to the mind of the Crafts man; and worſhipped them, and became in love with them, and ſwore by them: Yet *Abraham* the Father of the faithful, feared the Living God of Heaven and Earth, and God was with him in all his wayes, and he he rkned unto his voice, and obey d it, and followed the Lord where he led him, and God made a Covenant with him and his ſeed for ever, and gave him a Son in his old age, and ſaid unto him, *In bleſſing I will bleſſe thee, and in multiplying I will multiply thee*; and this was fulfilled, for *Iſaac* begat *Jacob*, and *Jacob* begat the twelve Patriarchs, and *Jacob* in the time of famine went into *Egypt* and ſojourned in that land, he and his Sons, and all that pertained to his family increaſed & became a great people: But after many years th

Egyptians

Egyptians afflicted them and multiplyed their burdens insomuch that God considered them, and the Covenant he had made with *Abraham*, and his seed, and sent *Moses* his servant as a Leader, to be a guide unto them out of that Land, and they were brought forth by an outstretched arm, and great was their Deliverance; and he led them through the wilderness, and fed them with Angels food, and at Mount *Sinai* gave forth a Law and made a Covenant with them sutable to the state wherein they were, for their minds were outwards, and the Covenant was outward, their minds was Changeable and Mutable, and the Covenant was so also; And all these statutes and ordinances pertained to a party which was above the Seed, yet they were shadows of good things to come, and every ordinance in this Covenant was but a figure or shadow of a more Heavenly thing, which was but to be in force, to wit, these ordinances, untill the Seed came to be made manifest, which ended them all.

So all Priests, Offerings, Sabbaths, Fasts, Feasts, Oaths, though they were real in their time, and all vows; yet the Law was changed which pertained to the changeable party, when the Seed Christ was revealed, who is unchangeable; The first had an end, and continued to the time of reformation, take notice of this, this Covenant was made, to wit, the first after the transgression, but when and wherein Christ is revealed and manifest, the great Reformer and the restorer, they end, and he leaves all to the beginning again, out of deformity, to be for transgression to that in which man was bound unto God at the first before sin entred, and to be for shadows, was all for the new Moons, Offrings, Oaths and Sabbaths were given forth to man, when there was a Cloud, and a vail, and a shadow over within, that the glory of the invisible God could not be seen in this state, nor his naked and clear

Glory, but as that part comes to be done away, and crucified and subjected, and the cloud scattered, the Shadow and clouds outward pass away; the Apostle calls the ordinances outward shadows; And *Paul to the Corinthians calls them a Cloud, they were all baptized into Moses in the Cloud*; And when the day appears and Christ who is the Light is manifest, the Clouds are scattered and ended, the shadows fly away, and clear air appears, and glory and clearness is beholden, even the Lord with open face, and yet man lives and is not afraid of his presence, but is glad because of the Light of his countenance; But this is a mystery, and these things are hidden from the wise and prudent of this world; But this is the sum of much, there was a time when there were no oaths outward before the transgression, when man was the Image of God after the transgression, the oaths were given forth and the commands outward, but in the restoration or reformation they end again, and there shall be none, for truth it self shall live, and it shall testifie in man, and there shall be no other witnesses blessed; are they that believes and understands.

But to come nearer the understanding of all; It is granted in the first Covenant under the Law, Oaths were commanded, and men did and might swear, but this was after sin entred into the world many hundred years, and the Nations who were Heathens swore some by their Kings and some by their Heathen Gods; the *Egyptians* swore by the life of *Pharaoh*, and the *Romans* by the Life or Fortune of *Cæsar*, but *Israel* was to swear by the Living-God *Deu.* 10. 20 *Thou shalt fear the Lord thy God, him shalt thou serve, and to him shalt thou cleave and swear by his Name*, *Lev.* 19 11. 12 *Ye shal not steal neither deal falsly, neither lie one unto another, ye shal not swear falsly by my Name, neither shalt thou prophane the Name of thy God, I am the Lord*, Numb. 30. 2. *And if any*

any vow a vow unto the Lord, and swear an Oath to bind his soul with a bond, he shall not break his bond, but do all that proceeds out of his mouth; And so *Joshua* kept Covenant with the *Gibeonites*, but when *Israel* revolted from the Lord in their hearts, and yet swear a true word and said, the Lord lived, yet the Prophet *Jeremiah* said, chap. 5. 2 & 3. 10. Though they say the Lord lives, yet they swear falsly; No truer thing could be said or sworn, then that the Lord lived, but he lived not in them that did lie and steal, and kill and commit adultery; they held the form, but were gone from the life and power, and then it was a customary thing with them to swear even as its now among the Apostate Christians, and because of which the Land mourns; and in 4 chap. 15 verse. Though *Israel* play the harlot, yet let not *Judea* so offend, and come not yet to *Gilgal*, neither go you up to *Bethaven*, nor swear the Lord lives; And *Amos* saith, they that swear by the sin of *Samaria*, and say the God of *Dan* liveth, and the manner of *Bersheba* liveth; even they shall fall and never rise up again.

So when they kept the Covenant of God, they swore by the Name of the Lord in truth and in righteousness, but when they revolted they kept the words and swore without fear, and prophaned the Name, and did swear then by the Heathen, by *Malcam* and the sin of *Samaria*, even as the Apostate Christians now swear by any thing, yea even the most religious swearing is by a book, which is not the living God; And so this kind of swearing hath no ground at all but custome and tradition, but still this is granted that the Jews and many of the faithful Fathers swore, as *Jacob* and *Abraham* and many others, and they all died in the faith and yet were not made partakers of the (promise) but saw through the vail and the shadow, and an Oath was a type of Christ the Oath of God (and

the promiſe) but now the promiſe is come, and the Reſtorer and Reformer is come, and all is to hear him, or elſe be cut off from having any ſhare in him who is the promiſe it ſelf; yea all the promiſes of him are Yea and Amen, in whom, not only the Children of *Abraham* after the fleſh, but all the Children of the promiſe are bleſſed, and him who fulfilled the Law, in whom God fulfilled his Oath, who is the everlaſting high Prieſt after *Melchizedecks* order, he hath put an end to all oaths and ſwearing, and all the types and ſhadows.

He ſaith, *Mat.* 5.33,34. It hath been ſaid of old time, thou ſhalt not forſwear thy ſelf, but ſhalt perform to the Lord thy oaths; *But I ſay unto you* (my Diſciples and followers, who have believed in me the true and living way, who makes all things a new) *ſwear not at all, neither by heaven, &c.* There being a generation then, (as now) who ſaid, to ſwear by the greater is nothing; but he that ſwears by the leſſer is guilty, he calls them hypocrites, and ſaith, *whoſoever ſhall ſwear by the eternal, the leſſer ſweareth by him* (the greater) *that dwelleth therein, and he that ſweareth by Heaven* (the leſſer) *ſweareth by the Throne of God* (*and him*) *that ſitteth thereon* (the greater) and if Chriſt had only forbid vain ſwearing and oaths, as moſt do ignorantly imagine, he had done no more then the Law had done before; but, tis manifeſt, he forbids all ſwearing, yea even (*by Lord,*) for if they that ſwear by heaven, ſwears by God that ſits upon the Throne, as he himſelf ſaith, then he prohibits this alſo, and ſaith, I ſay unto you, *ſwear not at all*; and *Jam.* 5. 12. *Who will know Chriſts mind, ſaith, above all things my Brethren ſwear not, neither by Heaven nor by Earth*; now we know heaven & earth comprehends all created things, and yet the Apoſtle goes further, and excludes all manner of ſwearing, ſaying *neither any other oath*, and this he commands above

and

and before all things, and that upon the penalty of condemnation; But much by divers hands hath been written about this particular; So I deſire not to be large, ſeeing we have a Cloud of witneſſes which have good aſſurance in themſelves by Gods Spirit, ſealing unto them, rather then ſware and bring condemnation upon themſelves, have denied their eſtates and liberties which lies at ſtake upon it; but happy will they be who hath no hand in it to provoke the upright, and tempt them aſide out of Chriſts way, for wo will come undoubtedly upon ſuch.

And that others may ſee it is no new thing, Take a few examples of the faithful in ages paſt, who ſuffered as Martyrs, and it were an eaſie thing to bring a Cloud of witneſſes out of the Eccleſiaſtical Hiſtories, of them that denied all ſwearing in divers ages, I ſhall inſtance only a few.

Policarpus, who was as it is ſaid, *Johns* Diſciple, & had been a Chriſtian eighty nine years, when he came to ſuffer martyrdom, the Proconſul requiring him to ſwear by the Emperors good fortune, and by *Ceſars* proſperity, which was the cuſtom of the *Romans* at that time, and divers Heathen Emperors ſet up their own Images to be worſhipped, and their perſons to be ſworn by; but *Policarpus* denied and ſaid he was a Chriſtian, and would ſhew forth the doctrine of Chriſtianity, if he deſired the ſame, if the Proconſul would appoint a day and hear it; ſo at that time it ſeems Chriſtians did not ſwear, as afterwards they did in the Apoſtacy.

Acts and Monuments vol. 2. Fol. 55.

And *Baſilides* a Souldier, and afterwards a martyr, being required to ſwear, affirmed plainly, that it was not lawful

Euſeb. lib. 6. chap. pag. 98.

for him to swear, for that he was a Christian; so it seems that it was the mark of a Christian not to swear.

And the *Waldenses* or *Leonists* (whose names are so famous amongst the reformed Churches) and who are said immediately to succeed the Apostles, and were the most antient and true Protestants, *Professed it to be no way Lawful a for Christian to swear.*

In his book de succes. Cap. 6.

In defence of whom in this very thing Bishop *Usher*, late Bishop of *Armagh*, Primate of *Ireland*, pleaded their cause against the Papists and Jesuits who are the swearers and breakers of Oaths, and yet pleads for swearing.

Acts and Monuments, vol. 1. fol 527.

And the Plow-man in his prayer (which is so much Esteemed of and commended in the Book of Martyrs) *saith, Lord thou givest us a Commandment of truth, in bidding us say, yea yea, and nay nay, and swear for nothing; thou givest us also a commandment of meekness, and another of poorness, But Lord, he that calls himself thy Vicar on Earth, hath broken both these Commandments, for he maketh a Law to compel men to swear*, Fol. 585.

And it is one of *John Wicklifs* Articles (whose works was as much esteemed of by the Protestants in *England* and *Bohemia*, as dispised by the Papists and their Clergy) having his bones taken up and burned forty one years after his decease, and his books, and these articles condemned by the Council of *Constance*, who also burned *John Hus* and *Jerome* of *Prague* for holding *John Wicklifs* opinions *that oaths which be made for any Contract or civil bargain betwixt man and man be unlawful.*

And

And *Walter Brute* a Teacher a-
mong the people of God (in that *Fol.* 653.
age by scorners called the Devils
Servants) called Lolards, against whom the Pope and the King (*Richard* the second, and then the ungodly Bishops make so much a do to have the name of Truth extinguished, and the professors thereof cut off;) This is *Walters* Testimony, *As concerning Oaths, I believe and obey the Doctrine of Almighty God, and my master Christ Jesus which teacheth that Christian men in affirmation of a Truth, should pass the Righteousness of the Scribes and Pharisees of the old Testament, or else he excludeth them from the Kingdom of Heaven; for he saith, except your Righteousness exceed the Righteousness of the Scribes and Pharisees, you cannot enter into the Kingdom of Heaven; and as concerning Oaths, he saith, it hath been said of old time, thou shalt not forswear thy self, but shalt perform those things unto the Lord thou knowest; but I say unto you, thou shalt not swear at all, neither by Heaven nor by Earth,* &c. *But let your Communication be yea yea, nay nay, for whatsoever is more then this cometh of evil; therefore as the perfection of ancient men of the Old Testament was not to forswear themselves; so the perfection of Christian men is not to swear at al, because they are so commanded of Christ, whose Commandment in no case must be broken; although the City of Rome is contrary to this doctrine of Christ,* &c. A good Testimony of a blessed Martyr.

Here it appeareth that the
Swearing which Christ forbids, *Exodus* 20. 7.
is not only prophane swearing
in the communication, for that was forbidden in the law, *where its said, thou shalt not take the name of the Lord thy God in vain, &c.* But solemn swearing which was to be performed, and that was the *perfection of law*; And Kings and Princes may take warning by this King *Richard* not to fulfil the cruel and bloody desires of their Prelates.

Acts and Monuments vol. 2. fol. 701.

And *Chrysostome* (who was Bishop of *Constantinople*) in commendation of whom much is said in the Ecclesiastical histories, *he blameth them greatly* that bringeth forth a book to swear upon, charging Clerks that in no wise they *constrain any body to swear, whether they think a man swear true or false*; saying that *it is a sin to swear well*; now I mentioned before, that it was an Emperor commanded first, that men should swear by a book, and this *Chrysostome* reproves; so hereby it may be seen by these examples, it is no new doctrine to deny all swearing, and there hath been a people very many years in the Low-Countries, that have denied swearing in any matter, therefore their yea and nay stand in Courts of Judicature equal with an oath, they being men generally of known integrity, whose yea is yea, and nay nay, in all places and matters; *If they that despise Moses Law, died without mercy, of how much more sorer punishment suppose ye shall they be thought worthy of who treads underfoot the Son of God, &c.* and disobey his commands, and teach others so to do; they shall be shut out of the Kingdom of God, and have no part with the obedient, who keeps Christs commands, through temptations and sufferings, and are not offended at them, neither counts them grievious (they only are happy and shall inherit everlasting life.)

Likewise *Jerome* who was an antient Father, and Teacher in the Church, which all the Protestants owneth, upon that place, *Mat.* 5. 37. and *James* 5. 12. *These are his words, It was permitted under the law to the Jews as being tender and as it were infants, that as they were to offer Sacrifices to God, lest they should Sacrifice to Idols, so they might swear by God; not that is was rightful so to do, but because it was better to swear by the Lord, then by false Gods and devils; but the great Evan-*

gelical

gelical sincerity & truth admits not of an oath, since every true saying is equivalent thereunto. In like manner doth *Theophilact* an antient father of the Church, whom the Protestants owns, and have often cited his doctrine for proof upon the place in controversie, *saith, Learn hence, that then under the law it was not evil for one to swear, but since the coming of Christ it is evil, as is circumcision; & in sum whatever is Judaical; for it may become a child to suck, but not a man.* So that oaths pertained to the Jews who were under the changeable Covenant, and the mutable Covenant which continued but for a time, till the Seed Christ, the oath of God was revealed, and where he is revealed and witnessed, all the Judaical Types and Figures and changeable Ordinances hath an end.

Likewise *Ambrose* upon *Psal.* 118. *he saith, None doth swear aright but he that knows what he swears, and the Lord hath sworn and will not repent*; Psal. 110 *Ambrose saith, let him then swear who cannot repent of his oath; and a little after the said* Ambrose *saith, do not imitate him in swearing, whom we cannot imitate in fulfilling*; And indeed the Principal solution given by him is, *swear not at all*; and the aforesaid *Waldenses* who condemned all manner of swearing as unlawful, they made it their care to avoid swearing and lying, and hereby they did give sufficient caution against all inconveniences which may come thereby, as to government in general; for where a restification or assertion is made without an oath, is as sure as if it had been sworn to.

And Bishop *Usher* doth esteem that place of *Matthew* the fifth, *swear not at all*, to be a sufficient plea for the *Waldenses* against swearing; And therefore they who have any esteem of the aforesaid Authors, and of their doctrine, must not condemn the Quakers as for novelties, or for broachers of new Doctrine; For *Reynerius* one of the Popish inquisition saith, among *De succes. cap. 6*

mongst all the sects which are or have been, there is not any more pernitious to the Church, meaning the Church of *Rome*, then the *Waldenses*, and that for three reasons; 1. Because of their antiquity; & secondly because of their universality; & thirdly in that they did profess it no way lawful for a Christian to swear on any occasion; which doctrine was contrary to the Church of *Rome* which made *Rinerius* & *Jansenius* two Papists so much envie the *Waldenses* in this thing about keeping the commands of Christ; And yet notwithstanding all this cloud of witnesses both in primitive times, and after ages, divers who suffered as Martyrs did hold the same, and also the many testimonies of them who have died in the faith, yet many are so wilful and so peevish and so envious against every thing which they cannot join unto, as that they will brand this Doctrine for Novelty and Heresie; Let such consider how they will condemn this doctrine, and yet justifie Christs words, and them which have been reckoned as Fathers and Martyrs, and as Orthodox and found in the faith by all, except the Church of *Rome* who too much imitates the Jews, and yet are no Jews, and they have been the chief criers up of oaths, and swearing, and afterwards gives dispensations to them that breaks them; and therefore all who reckon your selves as Christians, keep to the doctrine of Christ and the doctrine of the Apostles who were followers of him, and run not back to the Jews ordinances, which continued but till the time of reformation; and you that reckons your selves as Protestants, for shame leave off that doctrine which hath been brought in by the Apostates who hath mingled things together without having respect either to time, or age, or people, and so have run back to the Jews, and brings those commands and injunctions which pertain'd to the Jews, and lays them as yokes upon the necks

of

of Christians; remember what the Apostle said to the *Galathians* concerning the works of the Law, and concerning Types and figures, *Gal.* 1, 2. *If ye be circumcised Christ profits you nothing*, and an oath was a type as well as circumcision to the Jews, and what if I say of all swearers who hath no better ground for so doing then the Jewish oaths which were types, *and testifie unto every one that he that takes an oath & swears at all, is bound to keep the whole Law*, Christ profits him nothing; And so let all people who fear the Lord, and doth believe that they have received Christ in their hearts the end of the Law for Righteousnes; not turn back to the changeable Covenant again, lest he who is the everlasting Covenant say unto them, who hath required these things at your hand? and also raise up his swift witnes to condemn them who transgresses his pure, and holy and righteous commands, and would compel others so to do.

CHAP. XVIII.

Tythes in their first institution, unto whom they were due according to the Command of God declared; and that Tythes are no way lawful to be received, neither sought for by any who are Ministers of the new Covenant and the everlasting Gospel, proved out of the Scripture and Antiquity.

TO omit *Abrahams* giving tythes or the tenth part to *Milchizedeck*, after the overthrow of his enemies; And *Jacobs* vowing to give the tenth when he should

should inherit the land of *Canaan*, because a voluntary promise only bindeth him that promiseth, and a free gift from one to another is no command, neither binding to all generations, because *Abraham* gave the tenth part to *Melchizedeck* freely of the spoil he had taken, and that but once; not of his Families labours or industries, but of the spoil; This was a voluntary and a free thing both in *Jacob* and *Abraham*; if *Jacob* had not vowed, he had not sinned; and if *Abraham* had not given the tenth part of the spoil, he had not sinned; So this is no command or binding example unto future Generations, especially of them that pretends they are Ministers of the second Covenant and the Gospel, but a very feeble and a poor thing for them to alledge.

Tythes were never commanded to be paid by the Lord to any, but *Israel*, whose Law was given forth 400 years after the promise, as saith the Apostle; neither were ever payable but by the Jews in the Land of *Canaan*, and to *Levies* tribe only, and to the Jewish Priests that had no inheritance allotted them by the Lord of all the land of *Canaan* or beyond *Jordan*, but only tythes or the tenth part among their Brethren, and that only according to the command of the Lord, *Deut.* 18. 4. *Ezek.* 45. 13. For the office of the Priesthood, and for the service of the Tabernacle. At the giving forth of the Law after *Israel* came out of *Egypt*, God chose *Aaron* and his Sons for the office of the Priesthood, and the rest of the tribe of *Levi* for the service of the Tabernacle, God gave unto the *Levites* by commandment all the tenth in *Israel* for an inheritance for their service, and the *Levites* out of their tythes were to offer up to the Lord a tenth part of the tythes, and give it unto *Aaron* the Priest for himself and his Sons, and no other portion had the *Levitical* Priests out of the tythes, but the tenth of the tenths

As

s for the rest of the Tythes, they were for the *Levites* that did serve at the Tabernacles, and for strangers, for fatherless and widows.

Moreover the tenth of the tythe the Priest had, the first ripe fruits of the ground of Wheat, of Barley, of Figgs, Grapes and Olives, of Pomegranates and Dates, at what quantity the owner pleased, a heave-offering also of Corn, Wine and Oyl, fleece were given to the Priests at the 60 part, sometime the 50 at the devotion of the owner.

But how comes it to pass that they that pretend another Priesthood then this, should receive the tenth of all, of unclean beasts, as Pigs, and Foals, and of such things as we never read of Tythable under the Law; of Eggs, Geese and Turnips, and the tenth of the wood, for Faggots for the fire, and yet are not of this Priesthood, but pretends to be Bishops and Elders in the Christian Church? so they cannot distinguish of the time, neither of the Ministration, neither of service and worship that belongs to each Covenant, else they would be ashamed to claim title to *Aarons* tythes and the *Levites*, that was given to them that had no portion among their Brethren in the Land; But these Bishops, Presbyters and Priests, hath a great part of some Counties & Diocesses for their revenue, and their inferior officers tythes of such things as were never tythable under the Law; so what damnable deceit and hypocrisie is this? Is it any other but the Popes yoke, an absolute Apostate for hundreds of years, and must this be received and enjoyned as Apostolical doctrine? Oh for shame let it never be mentioned among them that call themselves Ministers of Christ, neither of any who professeth themselves to be Christians.

But to return to the Levitical Priesthood, no tythes did the Priest receive under the Law, of the people; For those belonged to the *Levites*, *Exod*, 13. 2. that were

Tythes are given to ye Clergy by
[illegible] of Parliament whereon [illegible]

were appointed over the Tabernacle to bear it, and to take it down and to set it up, to serve *Aaron* and his Sons and to keep the instruments thereof; and for the better ordering *of things* they *were* divided *into three parts*, the *Coathites*, the *Gershonites*, and the *Mararites*; and these received tythes of the people and delivered the Priests did not all; so our tythe-taking Priests are contrary to the Law and first Covenant, and the Gospel also; And therefore are to be looked upon as no other then antichristians; but to return to *Aarons* Priesthood in the first Covenant, they grew and multiplied, and then the Priests were divided into 24 ranks or courses, of which our Prebands, Deans and Chapters takes their example or imitation, so to serve by their turns at Cathedrals as they are called, or else from the Church of *Rome*, which is worse; but the latter I am rather inclined to believe, because there was no such name of any Ministers among the Jews, neither can the primitive Church truly so called, but the Priests gave attendance to execute their office, and burn incense as his turn came; and hereupon *Zecharias* who is said to be of the course of *Abiah*, *Luk.* 1. The *Levites* that were singers were divided into 24 Ranks also, or courses, of which I believe the present Quiresters or Surpless-men doth imitate, and will bring the *Levites* for a proof concerning their office; but we cannot receive Judaism for Christianity, neither their practice for Apostolical Ordinances in the Church of Christ.

The Priests and the *Levites* being separated for the work of the Lord in the Tabernacle and Temple, ministred according to the command and ordinances of the first Covenant, which were onely Figures of things to come, and shadows of things that was but to continue until the time of reformation, and then they all had an end, both the priesthood and *Levites*, and their service and office, and maintenance and tythes ended

as the Apostle saith to the *Hebrews*, *the Priesthood is changed, and the Law is changed*, by which they received these Tythes for the work aforesaid; But to descend and to come unto the Primitive time, we shall see whether tythes were paid or no to Gospel-Ministers in the second Covenant.

In the fulness of time, God raised up another Priest, Christ Jesus, who was not of the Tribe of *Levi*, nor consecrated after the order of *Aaron*, for he pertain'd to another Tribe, of which no man gave attendance at the Altar; He obtained a more excellent Ministry and of a greater and a more perfect Tabernacle not of the former building, he being the sum and substance of all the figures under the first Covenant, he put an end to the first Priesthood with all its shadows and Carnal Ordinances, and changing the Priesthood, which had a command to take Tythes of their Brethren, there was made of necessity also a change of the Law, and a disanulling of the Commandment going before.

Christ Jesus when he had finished his Office upon earth by fulfilling all righteousness, he offered up himself through the eternal spirit and sacrifice unto God, without spot; The Apostles and Ministers who were made partakers of the divine nature, and of the word of reconciliation, did not look back to the former Ordinances of the first Priesthood, but testified an end was put to them, and witnessed again the Temple wherein the Priests Ministred; *Paul* and likewise *Stephen* was stoned to death, and against circumcision, saying, It was not that of the flesh, and against all the outward ordinances of that Covenant and called them carnal, and preached up Christ Jesus and his doctrine the new and living way which was not manifest while the first Tabernacle was standing; they preached freely the everlasting Gospel, and did not desire or require

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setled maintenance, but were ministred to onely by them who had believed their report, and were turned to Christ Jesus, and were made partakers of spiritual things, though they often denied that which was given unto them; Here was no Tythes spoken on, either to the Jews or Gentiles who believed.

At *Jerusalem* and thereabouts, such was the love and unity of heart among the Saints in the Apostles time, that all things were in common, and none wanted; So likewise the Church gathered by *Mark* at *Alexandria* in *Egypt*, followed the same practice; and the Church at *Jerusalem*, and *Philo Judeus* saith, in many other provinces the Christians lived together in societies.

Acts. 11. 29. In the Church of *Antioch*, *Galatia* and *Corinth*, the Saints possessed every man his own Estate, where the Apostle ordained, that a weekly offering should be made of the Saints, that every one might offer freely of that which God had blessed him with, which was put into the hands of the Deacons of the Churches, whereby the poor was relieved, and other necessary services were supplied.

1 *Cor.* 16. 2. In the next age, monthly offerings were made, not exacted, but freely given, as appears plainly by *Tertullian in Apologet.* chap. 29. where he upbraids the Gentiles with the piety and charity of the Christians; he saith, *Whatsoever we have in the Treasury of our Churches, it is not raised by taxation, as though we put men to ransom their Religion; But every man once a month, or when he pleaseth himself, gives what he thinks good, for no man is compelled, but left free to his own discretion, & it is not bestowed in vanity, but in relieving the poor, and for maintenance of poor Children destitute of Parents, and aged people, and such as are cast into Prisons for professing the Christian faith.* And

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this way of contribution continued till the great persecution under *Maximinian* and *Diocletian* about the year 304 as *Eusebius* witnesseth, and so doth *Tertullian*, *Origen*, *Cyprian* and others.

Also about this time some Land was given to the Church by them that believed, and the revenue thereof was distributed, as other free gifts were, by the Deacons and Elders to the poor, for the fore-mentioned uses; but the Bishops or Ministers medled not with them; *Origen* saith, *It is not lawful for any Minister to possess Lands given to the Church* to his own use. *Eusebius lib. 4. chap. 22.*

Cyprian Bishop of *Carthage* about the years 250 also testifieth the same, and sheweth how the Church maintaineth many poor, and that her own diet was sparing and plain, and her expences full of frugality; *Prosper* saith *also that a Minister able to live of himself, ought not to desire any thing to be given unto him*, and he that receiveth it *doth it not without great sin*; The Council at *Antioch*, *Anno* 340, finding that much fault had been among the Deacons to whom it properly belonged to distribute the offerings or free-gifts where there was need, which they detained for their own covetous ends, the Council did ordain that the Bishop might distribute the Goods, but required that they took no part thereof to themselves, nor to the use of the Priests, using the Apostles words, *having food and rayment, be therewith content*. *Cyprian. Epist. 27. 34. 36.*

Chrysostome notes who lived about the year 400, that Christian converts joyned in societies, and lived in Common after the example of the former Saints at *Jerusalem*, by whose writings it doth appear that *Hom. 11. in acta*

there was not the least mention made of Tythes in that age; The Church at this time living altogether by free offerings of Lands, Monies and Goods, the people were much pressed to bountiful Contributions for holy uses, as may be seen in the writings of *Hierome* and *Chrysostome*, who brought the liberality of the Jews in their payment of Tythes for an example, beneath which they would not have Christians determine their charity.

Chrisostome saith, I speak not these things as commanding or forbidding they should give more; Yet as thinking it fit they should not give less then the tenth part; And *Hierome* also doth admonish them to bounty and charity towards the poor, not binding at all to offer this or that part, leaving them to their own Liberty, yet pressing them not to be shorter then the Jews in their tenths.

Ambrose who was Bishop of *Millain* about the year 400, preached up tenths to be offered up for holy uses, as the phrase was then; But his Authority he produceth wholly from *Moses* writings; Likewise *Augustin* Bishop of *Hippo*, joyns and agrees with *Ambrose* in this thing, but from the Law given to *Israel* take their whole Doctrine, and threatned them with great penalties and heavy Judgments from God that did not give their tenths; But yet take notice to what end they required them, that the poor might not want, and saith, God hath reserved them for their use; So by this time love did grow cold in many, and the power of God was much wanting, which would have kept the hearts of people open in love and mercy to their members; And therefore they were much prest on and threatned by the Bishops to give their tenths; Not that the Bishops had any better ground, but only the Jewish Law for their foundation, and so in process of time this Doctrine came to be received, many following

ing the opinion of the ancient Fathers, yet hitherto it was not laid down as a positive Doctrine, to pay them as the Jews did, but only brought the Jews for an example, that Christians should not pay less.

Leo (called the great) about the year 440, who reigned twenty years, he was very earnest in stirring up mens devotion to offer to the Church, but speaks not a word of any quantity. *Severin* also 470 stirred up the Christians in *Panona* to give the tenth to the poor; Likewise *Gregory* not only admonished the payment of Tythes from *Moses* Law, but also the observing of Lent, which he reckoned as the tenth of time in the year; And this he would have given unto God, saying, *we are commanded in the Law to give the tenth of all things unto God*; And thus ignorance began to enter in, and Judaism among the Christians brought in by their leaders, and from the opinions of these and other ancient Fathers who took their ground from the Law, Tythes, Easter, Pentecost and other things came to be introduced and brought into the Church. *Hom. 16. in Evan.* and *dist. 5. de consecr.*

Yet notwithstanding the doctrine and hard threats of some of the great Bishops of that time, It was not a General received doctrine that tythes ought to be paid till about the year 800. Neither was any thing by the then Church determined or ordained touching the quantity that should be given, though (no doubt) in many places the offerings of the devouter sort, tenths or a greater part of their increase were given according to *Ambrose* doctrine and others; And then at this time the offerings or gifts to the Church were disposed of in this wise, being received into a common treasury, one fourth part to the Priests, out of which every one had his portion, another fourth part

to the relief of the poor, and sick and strangers; A third to the building and repairing places of publick meeting; And the fourth to the Bishop, and generally the Bishop lived in some Monastry and his Clergy with him, from whence he sent them to preach in the Countries and Dioceſſes, and there they received such offrings as were made and brought them to the Treasury; So that by the way the Reader may take notice, that the Priest had no such peculiar interest in that which was given; But now they claim all their meeting places since called Churches, was builded out of the gifts of people, and the poor was relieved, and the widow; But now Tythes taken by force three or four fold, and people compelled to build and repair their houses or Temples by force, and the poor and the widow hath no share; nay hath not many poor been cast into prison, and widows goods spoiled by the Priests of this generation? and how unsuitable these practices are unto the Apostles, let all judge; nay they are proud of the ancient Fathers and their words, but they will not so much as come near them in example in any thing that's good; So for shame you Protestants leave forcing of maintenance, and forcing of your wages, and forcing to repair your Houses of worship, and do not tell us of Church, Church and Antiquity when you are far enough off their practice, though they were in a declining state in this age I have been speaking of.

And although divers of the Fathers and Bishops, and Popes in this age did declare that Tythes were due and ought to be paid, (their ground only taken from *Moses*) yet, one of the first eight general Councils did ever so much as ever mention the name of Tythes, or declare them a duty. The ninth general Council held at *Lateran* under Pope *Calixtus* the second, 1119 mentions tythes, but speaks only of such

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a had been given to the Church by special consecration, for at that time people being led to believe that their Tythes ought to be given to the poor, did dispose of them to the heads and rulers of religious houses who keeps open hospitality for the poor and for strangers, they were esteemed holy and good Treasurers for the poor, who took care of distribution of them as is testified by *Cassian*; But the Council held under Pope *Alexander* the third, *Anno* 1180. Seeing much given to the poor, and little to the Priests, made a Decree to restrain peoples freedom, and indeed by this time much wickedness was crept into these houses, as Histories relate.

There was no Law, Canon or Constitution of any General Council as yet found, that did command tythes, or expressly supposed them a duty of common right before the Council of *Lateran* held in the year 1215 under Pope *Innocent* the third, about which time the Popes power was grown great and powerful; But still the people had greater mind to give them to the poor, then to the Priest, and made *Innocent* complain and cried out against those that gave their tythes and first fruits to the poor, and not to the Priests, as hainous offendors. At a Council held at *Lions* under Pope *Gregory* the 10 in the year 1274, it was constituted, that it should not thenceforth be lawful for men to give their Tythes at their own pleasure, as they had done before, but to pay all to the Mother Church.

But the great Decree which speaks most plain, and till then nothing was given forth which did constitute them, but rather supposed them as by former right, was made at the Council of *Trent* under Pope *Pius* the 4th, about the year 1560. They commanded tythes to be paid under the penalties of excommunication about the year 800, 900, 1000, and after tythes were called the Lords goods, the patrimony of the

poor, according to *Ambrose*, *Jerom*, & *Chrysostoms* Doctrine only borrowed from the Jews. So thus in short I have shown that Tythes were never reckoned as due to the Clergy for a thousand years. but they did give them as they would, and how much they would, & that without compulsion, till the hight of popery and the power of darkness spread over all; And since forcing Constitutions have been made by Councils of Priests; And so you who looks upon your selves to be Ministers of Christ, and to follow the Doctrine of the Primitive times, for shame cease from those things of taking Tythes and giving Tythes which was ordained and Constituted in the mid-night of Popery; when the power of God was lost, which should have opened peoples hearts both to the poor and to the Ministry, and then this false Church began to force and compel, or else they could not have subsisted, for the Doctrine had little influence upon peoples hearts.

About the year 600 or soon after, *Gregory* the first, then the Pope of *Rome* sent over *Augustin* the Monk into *England*, by whom *Ethelbert* King of *Kent* was converted as they call it, but it was but to popery; he and his Clergy long time after followed the example of former ages, living in Common upon the Offerings of their converts and those that received them, joyned into societies according unto the primitive practice by *Gregories* order, and that they should in tenderness to the *Saxon* Church that they should still imitate the primitive times that they might not make their Religion burthensome; But afterwards having brought a great part of the Nation to their faith, they began to preach up the old *Roman* Doctrine, that Tythes ought to be paid; and having taught people that pardon of sin was merited by good works, and the torments of Hell be avoided by charity, then it was no hard matter to perswade them to give their tenths and Lands, but

also their outward riches, and the Clergy had almost got a third part of the Land into their hand.

As concerning Laws and Canons for tythes, among the *Saxons* in *England*, it is reported, that in the year 786 two Legates were sent from Pope *Aadrian* the first, to *Offa* King of *Mercland* & *Elstwolf* King of *Northumberland*, who made a Decree that the people of these two Kingdoms should pay tythes; By this it may be seen that tythes were not reckoned as due for many hundred years, and indeed were never due in the second Covenant; So these things that are so pleaded for by these hirtling Priests of this last age, which hath no better plea then antiquity for their tythes and forced hire, may be convinced, that antiquity without truth is nothing, and yet the antiquity of the Churches in the primitive times condemns these practices; so that let all Protestants deny these introduced institutions and the Popes wages, forced tythes and hire, which is Antichristian.

A cloud of witnesses might be brought out of the ancient Fathers, who testified against them, and divers Martyrs, as *Walter Brute* and *John Wickliff*, who suffered Martyrs for testifying the truth against the Idolatry and superstitions of that age.

Selden in his *History of Tythes*, saith, that before the year 800 or there abouts, there is not any general Law that yet remains in publick, and is of credit, which ordained any payment of tythes in the Western Church, for the Eastern never any Law that hath been observed, mentions them; So in the first giving of tenths was by the perswasion of some of the Fathers forementioned, for the poor and service of the Church, and they were only the free offering or free-gift of the people, as alms which were brought into the Common Treasury first disposed of by Deacons, for the service of the Church; But they being found faulty, it

were ordered and decreed in a Council that the Bishop or overseer should dispose of them, to wit, the offerings; but they were not compellable, who did not offer this or that part, but were left free to do as they had freedom, only exhorted and threatened with the judgments of God, if they suffered the poor to lack or be in want.

The predecessors of the Protestants, the *Bohemians* being descended from the *Waldenses* forementioned, did profess that all Priests and Ministers ought to be poor, and to be content with the free gift or what the people freely offered them; So saith *Æneas Silvius in his Bohemian History*, and it is one of *John Wicklifs* Articles for which he was censured, *viz. that tythes were a free gift as among Christians, or only pure alms, & that the Parishioners may for the offence of their Curates detain and keep them* back and bestow *them upon others at their own will and pleasure.*

And this proposition aforesaid is maintained by *John Husse* in the said book of Martyrs, pag. 461. *That the Clergy are not Lords and possessors of Tythes or other Ecclesiastical goods, but only Stewards; and after the necessity of the Clergy is once satisfied, they ought to be transported to the poor.* At *Geneva* Tythes of all sorts are taken up for the use of the state, and laid up in the publick Treasury. *Ambrose* Bishop *of Millian, as zealous a man for Church priviledges as we hardly read of the like,* Ambrose Epist. 23. saith, *If the Emperor have a mind to Church Lands, he hath power to take them, There is none of us interposeth, the poor may sufficiently be maintained by popular Collections, let them not create us envy, by taking of those Lands, let them take them away if they they please.* It may be observed at this time that the Ministers were not maintained by setled Tythes, like the Priests of our time, but both they

Acts and Mon. p. 43. 5.

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and the poor were relieved by Oblations of the people, and by such Lands as were given by the Emperors to the several Churches; So it was upon this account that *Ambrose* thus speaks; And *William Thorp* of whom I made mention, being examined in the year 1407, being brought before *Thomas Arandel Arch-Bishop of Canterbury & Chancellor* then of *England*, gives a clear Testimony against tythes, how that they were no Gospel maintenance.

In his Answer he saith, *in the new Law neither Christ nor his Apostles took tythes of the people, nor commanded the people to pay tythes neither to Priests nor Deacons; and Christ and his Apostles Preached the Word of God to the people, and lived of pure alms of the free gift; But after Christs Assention when the Apostles had received the Holy Ghost, they travelled with their hands; and afterwards he saith,* Paul *when he was full poor and needy, Preached among the people. He was not chargious unto them, but with his hands he travelled, not only to get his own living, but also to relieve others that were poor and needy; And further he saith, Tythes were given in the old law to Levites and Priests, but our Priests come not of Levi, but since Christ lived and his Apostles by pure alms, or else by the travel of their hands;* At the which the Bishop said, Gods curse have you and mine, for this Teaching; *and further* William *saith, those Priests that challenge to take tythes, denies Christ come in the flesh,* unto which the Bishop said, heard ye ever *Lassel* speak thus? *And further* William *saith, that the covetousness & pride of the Priests destroys the vertue of the Priesthood, and also stireth up Gods vengeance both upon Lords and Commons who suffer these Priests Charitably.* *Acts & Mon. p. 536, 537.*

And the Arch Bishop said, Thou judgest every Priest proud that will not go arrayed as thou dost; By God, I deem him to be more meek that goeth every day

day in his Scarlet Gown, then thou in thy thred-bare blew Gown; An answer much like a Tything Priest; but I refer the Reader to the whole Testimony of *William Thorp* which is large in the Book of Martyrs.

David Pareus in his Commentary upon *Gen.*28 2 22. saith, Tythes *or tenths were freely arbitrary, a man might give them, a man might vow them, or he might not, as he pleased before the Law; But under the Law they were commanded to be given to the Priests and Levites*; hence saith he, *our Clergy-men infer, if they were so of old, then they are so now; But this doth not follow*, saith he, *they had a Divine ceremonial right, but that is now ceased, they had Tythes as a Compensation of that lot they should otherwise have in land; ours not so, ours have Towns, Villages, Manors, yea Countries and Provinces, nor is there any end of their insatiable Covetousness; and he concludes, when the Levitical Priesthood did cease, then did right of that Priesthood cease, and the right of Tythes did revert to God as Governour and Soveraign of the World.*

Great and Large are the testimonies that might be given both out of ancient and modern Writers, who were the cleareſt in their judgments in their age against Tythes, how that they were no Gospel maintenance, neither of Divine right to belong to any Ministry under the Gospel, who professeth Christ come in the flesh; What I have said in this particular might be sufficient, seeing so large things by other pens have been declared; But I am the more willing to instance divers Authors, who by our Protestants are owned as Orthodox, that they may be convinced that it is not a new Doctrine, for which we suffer the spoyling of our Goods, and our persons imprisoned, but that tythes have been testified against by many faithful in ages past, who died in the Faith, who though they be dead, yet their Testimony liveth, and will stand through

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ages, even for ever; take this of the Primitive Bishop.

Antonius de Dominis the learned Bishop of *Spalato de Repub. Eccles.* L. 9. *Christ himself though he were Lord of Heaven and Earth, & the fulness thereof, yet would not be possessed of great Lands & Incomes, though he seemingly complained, the fowls of the ayr have nests and foxes holes, but not the Son of man where not to rest his head,* Luke 9. 58.

Yet did not he imbetter his Condition, although to the affecting thereof, there needed no more then that he should will it to be so; nor did he demand Tythes though a Priest after the order of Melchizedeck indubitably; but whilst he went through the Cities & Countries preaching the Gospel, & instructing men for the kingdom of heaven, and twelve with him, several women, Mary Magdalen, Joan, Susan *and others did minister unto him of their substance,* Luke 8 1, 2. *Nor did he otherwise instruct his Disciples who were to be Embassadors on earth towards mankind. In the beginning when he sends them out, he did not bid them for to receive Tythes or teach people to pay them, but bids them to live upon alms; carry not with you Gold nor Silver, or any money in your purses, not a Scrip, not two Coats, not a staff Supernumerary, For the Labourer is worthy of his meat,* Mat. 10 9 *The Disciples of Christ being thus taught by their great Master, forsaking their Livelihood and Earthly possession, presumed upon the goodness of God, who would not so have sent them abroad, but that he would dispose the hearts of men accordingly in order to their substistance; So they relied upon their converts for necessary supplies, & received the benevolence of several pious women who ministered unto them; For so saith* Paul, *have not I power to eat & to drink, have not I power to lead about a woman or a sister as do the other Apostles, and the Brethren of our Lord, and Cephas* 1 Cor. 9 5. he at large and very clearly sheweth how they who sows Spiritual, ought to reap temporal things

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If one should ask the Ministry of this age, by what right they claim Tythes, they cannot say by a better right then the Apostles had, nor I hope will not, for they pretend to be but successors of them; And if the extent of their Commission be required, you shall have it in these words forthwith, *as my Father sent me, so send I you.* or the like; But if one ask, if they will stand to this in all respects; I have little hope they will comply in point of maintenance, I have good ground so to judge, even many at this day who have in times past vaunted and boasted of their call and Ministry, and have thrown many in prison for these Popish Tythes; Now when they are like to be taken from them, would give over publication of their Gospel, if they knew how to subsist for their backs and bellies, which demonstrates that they had no mission from God, or else why should taking of Tythes away from them invalidate it? Or do they judge all is converted? there is no more work, Now such will be tryed who have boasted of Calls and Commissions, and if all were gone, they would preach for nothing or freely without gifts; I am afraid we shall hardly find one of five hundred, but will rather then quite cease the gainful trade, will traffique in such Merchandize as the time allows, though they must now be content with eight for a night-wake, and four for churching a woman, and sixpence for reading over a grave, or Tythe-eggs at Easter, and rather then they dare stand to Christs allowance, will take this and such allowance as can be got under hand and Seal, as the time will afford them; But to return to that which was in my heart to shew out of antiquity, Tythes no Gospel maintenance.

Prosper de vita contempt lib. 2. chap. 14.

Prosper *saith, They do live of the Gospel who will be propriators of nothing, who neither have nor desire*

desire to have any thing, not possessing their own but the common goods; what it is to live of the Gospel, But that he who labours should receive necessary supplies by them amongst whom he labours without forcing, though Paul *himself would not make use of his permission least he should create an offence, but laboured with his hands, being a tent-maker, and they that would receive it by voluntary contributions* were the Apostles and others which laboured in the Gospel.

Cyril of *Alexandria* speaking upon that passage of *Abraham*, *Gen.* 14. 23. who after he had gained victory over the King of *Sodom's* enemies and rescued *Lot*, when the King offered him him part of the spoils, he would receive nothing but a few victuals, *Though saith he, the holy teachers do war in the behalf of perishing man-kind, & though they undergo much pains, yet do they not take any thing from the men of the world; nor do they heap up unto themselves riches, least the world should say I have made you rich, they only ought to receive their sustenance from the hands of those whom they have benefited; for it is Christs command saith he, that he who teacheth the Gospel should live thereby;* So that it is evident that very many of ancient Fathers whom this generation of Teachers have talked so much on, did deny Tythes and forced maintenance from the World; but in this point it is like they may be judged for erroneous or weak sighted, as they do the Quakers or men of weak understanding; but I see many will traduce them in words, but few in practice.

Cyril de adorat in spir. & ver. lib. 4. ad finem.

Peter *and* John *saith, Silver and Gold have I none; Behold the riches of those who were Priests of Christ, but let us quickly apply these things saith he unto our selves, who are prohibited by the Law of Christ, if we have any regard thereunto, to have*

Origen, homil. 15. in Levit.

possession

possessions in the Country, or houses in the City, what do I say? Possessions, houses, no, not to multiply Coats or Money, If we have food and rayment let us be therewith content; *Hierom* writing to *Nepotianus* a Clergy-man, he doth much extol the poverty of the Clergy, *as a Levite and a Priest, saith he, I live and am supplied with the Oblations of the Altar, having food, having cloaths, I will be content therewith; and naked follow the naked Cross; I beseech you that you would not transform our spiritual warfare into a Carnal one, nor imagine your self in the Clergy, as if you were in an Army, getting spoils, nor seek after no more then when you came first into the Clergy, least it be said to you, their lot shall not profit them*

The *Albigenses Bedemontane* Protestants have preserved their Religion incorrupt, longer then any Church with a ministry indowed with Tythes and Hire in the World; And likewise the Primitive times never wanted able Teachers as the best Histories say, although they lived either upon their labour, or the free Offering of them that were converted, and was not so disquieted with political complying opinions and curiosities, and niceties, and distinctions, and contentions, until *Constance* began to inrich and give Lands and great revenues to the Church; And then they began to side and controvert in State matters, and grew into Pride, Idleness and Fulness, insomuch that Histories say, a voice was heard from Heaven, *This day poyson hath been shed in the Church.*

So you Protestants view over your Fathers whom the Ministers hath talked on; And so now if they will own their practice so as to walk in it, and let them never be reckoned as Ministers of Christ more, who cannot be content with his allowance, and let forcing alone about maintenace, and the Tythes alone to the Priest of the first Covenant, and let bargaining alone for wages, and seek not hire of them you work not for;

for; and if your Goſpel will not maintain you, you have good cauſe to queſtion it, whether it be the very ſame the Apoſtles preached and the Primitive Fathers, and never ſuch a cry be heard more among people for maintenance and hire, for wages and Tythes; But he that hath the Goſpel, let him preach the Goſpel, and live of the Goſpel, not upon Tythes and forced maintenance and ſet-ſtipends, for the Goſpel condemns this, a cloud of witneſſes is againſt it, both in former and latter ages, yea it is inconſiſtent unto reaſon to require Tythes in this age by the Miniſtry.

Firſt the *Levites* were one of the twelve Tribes, if they were not the twelfth part of the people, but ſo is not the Prieſts now.

Secondly, they had no portion among the reſt of the Tribes, but the Teachers and Prieſts now have equal to other men, in Lands and Revenues.

Thirdly, The Prieſts were but to have the tenth of all clean things, but now clean and unclean Beaſts, Birds and Fowls, Pigs, Eggs, Turnips, and every thing, which were not Tythable under the Law.

Fourthly, their ſervice was great at the Tabernacle and Temple, and in time of the war in ſojourning, it is not ſo with Prieſts, who ſtaies over a few families all their life long.

Fifthly, Seeing the ſervice is abrogated for which the *Levites* had Tythes, and none of the ſervice performed now, no reaſon that tythes ſhould be required now, when the work is not done unto which the tythes belonged.

Sixthly, the *Levites* were of *Aarons* prieſthood, of which tribe Chriſt came not (but of the tribe of *Juda*) but theſe Prieſts are not after *Aaron* nor *Levi*, neither their ſucceſſors, therefore hath no right to tythes.

Seventhly, that which was given by the command

of

of God only to *Aaron* and his Sons and *Levites*, and never to any other priesthood or Ministry; Now seeing the Law is changed and the priesthood changed, Christ being come, these priests are unreasonable who demanded them contrary to the command of God, which belongs only to that priesthood.

CHAP. XIX.

Respecting of persons and Complemental bowings and worshipping one another, and flattering titles no good manners, but are in the transgression, and hath been anciently reproved and condemned.

ALthough this generation have so far run after every invention and vain custom and tradition, into complements and flattery and deceit, and respecting of persons, which is a thing in high esteem, as a piece of good breeding and education, and good manners accounted not only among the prophaner sort, but even among Christians so called, who have conformed unto every vain custom of the Nations; Yet they that know the life of Christ, cannot do so, and they that abide in his doctrine must not do so, though things be never so applauded by fallen men, whose glory is in that which is earthly; Yet God beholds not nor looks not as man, but his thoughts are contrary to mans in that state, and that which the Sons of men in the fallen estate do highly esteem of, is disesteemed by the Lord.

The best manner of walking is, that which the Lord

Lord directs and leads into, which is pure and holy and incorrupt, and the Saints practice who were taught of God, is the best example to follow, and their manners & deportment among the Sons of men are chiefly to be followed; Although that which is from below, doth and hath ever diseteemed their way and the honour that comes from above; although the Heathen had many Lords and many Gods: yet it was said to *Israel*, Thy God is but one, and him shalt thou bow unto alone and reverence his Name; *Israel* was not to follow the vain customer of the Nations, neither follow their example who served not the living God with their hearts; and multitudes are not to be followed in doing evil; Custome without Truth is but a bad plea; antiquity with unrighteousnes is but bad proof: that which leads into degeneration is not to be minded; but that which leads into restauration and innocency.

The Redeemed of the Lord and the *Israel* of God, now who works after the directions and leadings of Gods holy Spirit, upon whom peace resteth, are otherwise taught then to follow vain customes which begets one another into pride and deceit, and unbelief. Christ reproved the Pharisees for seeking honour one of another, and told them they could not believe who sought it; Was it reprovable then? is it commendable now? are there not many that seek it now? Yes, that which is offended when it is not complemented and bowed unto, seeks it and would have it, and is in the unbelief; what capping and cringing, what bowing and scraping, in which many spends much of their time: what complements and fained speeches is daily invented, and gestures and Ceremonies, of which there is hardly any end, which people runs into now, who cals themselves Christians! many generations before cannot parallel it, and yet this must

be counted good manners and be reckoned as such; Oh! The Lord is grieved with these things, and they are abominable in his sight, & will provoke the Lord to anger, if they be persisted in: and the honour which is from above they despised; And what invented words and names which puffs up the proud minds, is people run into, and like *Ephraim* in the transgression feeds upon wind, that which will vanish as a bubble and pass away as a morning dew; God will stain it all, and the pride and glory of all flesh, and bring contempt upon all the hononrable of the Earth: for the *Saints* knew who were come out of the respect of persons, that the fashion of the world and the custome and manners, add glory, and honour, and esteem thereof should pass away, and that all that come to the beginning again, to union with God, must die to all these things which is got and entred into the hearts of men since the transgression: and while these things are loved they alienate the mind from the Living God, and from the Honour due unto his Name.

And Oh what strangers are men to the Doctrine & practice of Christ and his Apostles and to the *Primitive Saints*, that it is even become a despisable thing in their eyes, and their practice and manner of walking is now become an offence and reckoned unmannerly! and not only so, but it is counted such an offence and a crime as deserves punishment: Oh for shame look back upon the Saints practice for your example, unto their manners for your Imitation, and not unto the vain custome of the Nations; not unto Mountebanks, *Stage*-players, Fidlers, Roysters & Russfins, who make a mock of sin, and live by the sins of the people.

Will it be a good plea do you judge before the Lord [when the secrets of all hearts shall be opened, and every action brought unto Righteous Judgment] that

that you have followed the fashion of a Nation, the custome of a Court, City or County, or the most in the world? doth not the Scripture say, that the Saints should not fashion themselves like unto the World, neither be conformable to it, but rather be transformed in your minds, & seek the things that are above? for where the mind is transformed and changed from the earthly to the heavenly, there the actions will be new and the works new: did the Pharisees say truly of Christ in this, we know thou respects no mans person? yes they knew it, though they tempted him; And did not *Peter say of a truth, God is no respecter of persons*? and did not *Solomon* say he that respecteth persons will transgress for a morsel of bread? And did not *Elihu say I know not to give flattering Titles to men? in so doing my Maker would soon take me away*: Is not this a flattering Generation and full of hypocrisie and deceit? Flattering one another, when in a moment they are like to kill one another, hating one another, and speaking evil of one another, when as soon as one is parted from another, these things are an abhorrency in the eyes of the Lord.

Consider what *James* saith the Apostle of Christ, *Jam.* 2. ver. 2, 3, 4, 5, 6, 7. 8, 9, 10. *My Brethren, have not the faith of the Lord Jesus Christ the Lord of Glory with respect of persons: for if there come into your assembly a man with a Gold Ring, in goodly apparel, and there come in also a poor man in vile rayment, & ye have respect to him that weareth the gay Cloathing, & say to the poor stand thou there, or sit here under my footstool, are ye not then partial in your selves, and are become Judges of evil thoughts? Hearken my beloved Brethren, hath not God chosen the poor of this World rich in faith, and Heirs of the Kingdom which he hath promised to them that love him? Do not rich men oppress you, and draw you before the Judgment seats? Do not they blaspheme that worthy Name, by the which you are*

called? If you fulfil the Royal Law of God according to the Scriptures, thou shalt love thy Neighbour as thy self, ye do well: but if ye have a respect to persons, ye commit sin and are convinced of the Law as Transgressors. And the Apostle concludes, Whosoever shall keep the whole Law and offend in one point, is guilty of all: and such is the respecting of persons, and giving flattering titles unto men, and they that do it are Judges of evill thoughts, and transgressors of the Law, and is guilty of all.

Marlerat out of *Luther* and *Calvin* saith upon this place, *to respect persons here, is to have regard unto the outward habit, garb and attire, and accordingly to esteem or undervalue him, love or dread him, and that such respect of persons is repugnant unto true Faith, and is inconsistent with it, and concludes that none ought to be honoured upon the account of Riches;* But this Generation of hypocrites are gone further into the Transgression of the Law, into honouring or disesteeming of men because of their Cloaths or habit: a gold Ring, a gay Cloak, a Fan or a Feather, are become the only cognisance or badge of honourable persons in this age among professors, but it was not so in the dayes of old: but Modesty, Gravity, Sobriety, Temperance, Humility were the tokens of one truly Honourable.

Jerome writing to a great person in the world named *Celentia*, directing her how to live in the midst of her riches and honours, saith thus, *Heed not your Nobility, nor do ye thereupon take place of any: repute not them who are of a lower extraction to be your inferiors: Our Religion admits no respect of persons, nor did it lead us to value the outward condition of men, but their inward frame of Spirit: it is hereby that we pronounce men Noble, & base with God: not to serve sin is to be free, and to excell in vertue is to be Noble; Besides it is folly for any to boast of Gentility, since all are equally esteemed by God, nor is it material in what estate*

eſtate a man is born: the new Creature hath no diſtinctions; Or was this the Doctrine of one ſingle perſon alone? for *Paulinius* Biſhop of *Nola* reproved *Sulpitius Severus* for writing himſelf in the title of a Letter to *Paulinius* (your ſervant,) he ſaith, *In the title of my Letter, I have not imitated your excellent Brotherhood: becauſe I thought it more ſecure to write truth; Take heed hereafter how you being from a ſervant called out unto liberty, do ſubſcribe your ſelf ſervant unto one who is your Brother and fellow-ſervant: for it is a ſinful flattery, not a Teſtimony of humility to pay thoſe honours unto a man, which are due to the one Lord, one Maſter, one God*; So this is no new Doctrine to deny reſpecting of perſons, and flattering titles and complements, although it ſeem ſtrange to this geueration, in whom the corruptible part is exalted; and that which is below the truth and the power of God, elevated in their minds, which deſpiſeth the honour which is from above, and the humility and lowlineſs of the Saints, and their plainneſs and innocency; Bnt all that come unto Chriſt and do believe in him and follow him for their example, wil come out of all theſe vain complemental flattering titles and reſpecting of perſons, and give all honour, and Glory and Reverence unto him alone unto whom it is due, and reſpect him who is their life, and have a reſpect unto all his Commandments, and unto that which leads out of the vanity of the World and to the beginning again, before deceit, pride and flattery had a being in the pure innoeency and uprightneſs, where truth is ſpoken from the hear t without flattery and diſſimulation in all plainneſs.

CHAP. XX.

Universities and Schools of Natural Learning are of no use, as to the making of Ministers of Christ in the Primitive times, but a thing introduced, and brought in in latter ages by the Apostates who had erred from the Spirit, who then admired and set up natural Languages and Philosophy, that thereby they might be furnished to make discourses, speeches and Sermons to get money by; and as they are holden up at this day, are made an absolute Idol; and as to their Practice its generally known to be prophane and no way meet to advance the Church of Christ.

CHrist Jesus the Everlasting High Priest and Minister of the Tabernacle, when he was manifest in the fulness of time, to fulfill the work which was given him to do of the Father, he chused unto him twelve Disciples which believed in him, men who were not brought up at Universities, neither had studied Philosophy nor natural Tongues, but some fishermen and such as were illiterate, to be Ministers of the glad tidings of the Gospel of peace to the Nations; and their ability stood in the Spirit where the ability of all the Ministers of Christ now standeth, viz. not in the Letter, not in Philosophy, not in natural

tural Languages, not in Grammar & Musick, but in the Spirit which qualified them, and from whence they received abilities to declare the word of Righteousness, and by it they had skill to divide it aright, and to give every one their Portion, and minister to every one suitable to their state in which they were, and they were skilled in the word of Righteousnesse, and many did believe through their Testimony, though they had not the Wisdome that was from below, nor much read in natural Languages, and some not learned (at all) yet they wanted not wisdome and utterance, and words meet and suitable to declare and demonstrate the Heavenly mind of Christ: although it is true many of the Jews and learned Rabbies opposed them, and set them at naught: the Philosophers, Stoicks and Epicures resisted: yet they desired not to be approved in that wisdome which man Teacheth, but in the wisdome which is from above, which the natural man with all his natural parts does not understand, and natural men with their natural parts despise the simplicity of the Gospel, and they seek qualifications which the Lord never sought, and such will not heed the qualifications which is laid down by them that were Ministers of Christ: for they that had received the Spirit and were made Ministers by it, were qualified by it, and their holy conversations preacht unto others: they were vigilant, they were watchful, they were sober, they were in temptations and Tryals, but their lives were of good report: no covetous persons, seekers for their gain from their Quarters, no Lords over mens faith, nor Masters over mens Consciences, but were servants unto all for Christs sake; not like the Ministers in these dayes who will assume the office, but has not received the gift of God, neither are so qualified or fitted as they were who had no Universities nor Schools of Learning, and

these are they that cries up natural tongues and Languages as the chief Abilities of a Minister of Christ, and that none are fit to dispence the word of God, but such who are bred up and educated in these things; and such in former daies despised the Cross of Christ, and the simplicity of the gospel, and set up Tongues above it, and so do they now; But let us consider whether soon after the Primitive times they had any such Universities, or seven years prentiships as they have now, or whether it was their practice to be studying these things which be but natural, and whether they did esteem them as any way helpfull to the Ministry.

But that I may not be mis-understood, I know each Language and each Tongue hath a proper signification, and is not evil in themselves; Schools of learning I am not against; natural Languages they may be servicable for natural uses, natural transaction in civil affairs betwext Nation and Nation, man and man; but as they are extolled and cried up to be nurseries of piety, and to fit men for the Ministry, as to make it effectual, is utterly false, and more mischief is learned and impiety practised in these Universities then in any other parts of the Nation, and indeed it is one of the main props and pillars of Antichrists Throne and Kingdome, and that which upholds his seat; And that they only are the only fitted and called men to minister, who have natural Tongues, and have read a little in a few Hearhen authors, and thereby is able to comment and make a discourse to the hearing of the ear, (but Gods witness is not reached at all) and such despises the spirit, and sets light by them that enjoy it, which clearly evidences they are out of the power of God which was among the first Christians, who received the spirit and spoke from it, which is only sufficient and able to make a Minister of Christ; so

let

let us see what antiquity saith.

Gandentius de mor. secul. Justinian saith; We do not read that ever the antients did ever openly in Schooles Teach Philosophy, since they did rather abhor it; And saith a good Author, I would fain see a man that could shew that Christians either before or in the time of Justinian did openly teach Philosophy; And *Hadrian Saraviah* informs us the Primitive Christians had no Academicall Schooles like to those now adayes; yet there was one at *Alexandria*, but in these Sceoolés they reed only *Catachisticall* Lectures; and we do not read of any Universitie of the *Waldenses*, *Albigenses* and *Bohemians*; for most of their Ministers were Tradsemen and Handy-crafts men, and did not spend their time in reading tongues or studying Authors.

Herrald animad. in ar. nob. The Christians in the Primitive times, living excluded from all honours and Magistracies, did neglect these Studies which were for the discharge of civil imployments, because that Sophisters and Philosophers were the principal Enemies of Christianity; Therefore upon this Account they condemned also all Politie Learning; they condemned Tragedies and Comedies and other poetical writings, being the main part of humane Learning, as Judging they did not conduce to solid knowledg. *Tertullian Lib. de Idolatr.* page 138, 139. judged that School Masters profeffing learning were guilty of great Idolatry, becauſe they onely explaned names and *Geanologies* and *Fabulous* Acts of Heathen Gods: & genarally believers in those dayes harbored a very bad esteem of natural Learning, & generally the Christians were provoked thereunto, because the Gentiles did upbraid them that their Teachers were Illiterat persons, as Combers of wolls, weavers, Fullers and the like: These things being objected a-

gainſt

against the Christians; The Christians on the other side rejected all Learning, as an useless thing and no way advantageous to Salvation, though their adversaries boasted of it. *Origen Lib.* 3. saith the Christians did declare that men of any condition might be saved, Servants, Idiots and Rusticks, and such as the World valued as fools, and that God did confound the wise in their own wisdome; and *Celsus* as *Origen* in his Book saith, that Christians did proclaim it in their Assemblies: *Let none that is wise enter, none that is learned, none that is prudent;* for thus it is *appointed us in the Gospel: but if there be any unwise, unlearned, any foolish, let him approach with confidence, for these were fit to be the servants of God.*

Ouzelius in his Animadversions page 25. saith, that the Gentiles did object against the Christians, their rude stile, their harsh Language, and how they were destitute of all Addresses, calling them Rusticks and Clowns; So the Christians did again term the Gentiles the Politie, the Eloquent and the Learned; *Clemens Romanus* saith in his writing. lib. 2. chap. 6. *Abstain from all the books of the Gentiles: for what have you to do with strange discourses or Laws or false Prophets which seduce weak men from the Truth?*

In the Council at *Carthage* there was a Canon made distinct, 37. cap. Epist. *citante Jac. Laurentio de lib. gentil.* page 41.

Let not a Bishop read Heathen Authors: Gracian *saith, we see that the Priests of the Lord neglecting the Gispel & the Prophets, they read Comedies, and read loves verses out of Beuchlies, they peruse* Virgil; *and what is a sin of enforced necessity in Children is become their delight: doth not he seem to walk in vanity and darkness of mind, who vexes himself day and night in the study of Logick, who in the persuit of Physical Speculations one while elevates himself beyond the highest Heavens, and afterwards precipitates*

pitates himself below the neather parts of the Earth, and diveth into the Abysse, and chargeth his memory with the distinct knowledge of verses?

Petrus Belonius saith, in *Greece* amongst the Christians which were very many, there were very few learned men, because they esteemed not of it as of necessity to Christianity, though they could speak Greek and some *Latine*: but few could write or read: in their *Libraries* were several manuscrips of Divinity, but no Historian, no Philosophers: for those were anathemized; And all Christians were exhorted not to study *Poetry* nor *Philosophy*; Yet Reader thou mayest understand that the Greek Church is highly owned for a true Christian *Church*, and highly owned by the *Protestants*: yet neither they nor the *Pickards* nor *Waldenses* in *Bohemia* did value learning, so far were they from esteeming of it as the proper true Religion. *Luther de Institu. puer. inter. oper. Wittenburg, to 7. fol.* 444.

Paul exhorteth to beware of Philosophy and vain deceit, 2 *Col.* 2. He had been at *Athens* and had acquainted himself with that vain glorious humane wisdome, and knew the multiplicity of Contradictions which it had procured; what then hath *Athens* to do with *Jerusalem*? What fellowship have the *Epicures* and *Stoicks* with the Church of Christ? *Jerome lib. 1. Contra Pelag.* what hath *Aristotle* to do with *Paul*, or *Plato* with *Peter*? A multitude of Testimonies might be brought to this effect, how the Christians did in former ages reject *Philosophy* aud Heathen Authors, and all such frivolous stories as no way lawfull for Christians to meddle in, nor any way good to propagate Christianity.

'Bishop *Usher* in Vindication of the *Waldenses* by 'way of Apologie, he saith God did chuse Fisher-men 'that so he might not give his glory to another, forasmuch

'much as the little ones had asked bread came to re-'ceive it, and the learned being busied about vain 'contentions and disputations, were sent empty away; 'The *Waldenses* saith Bishop *Usher* de succes, chap. 6. '28. We are not ashamed of our Teachers, because 'they labour with their hands, procuring thereby a 'livelihood to themselves: Because both the Doctrine 'and exnmple of the Apostles doth lead us to such 'apprehensions.

And as for the Ceremonies which are found in these Universities and Colledges, and Popish superstitious practises, I shall leave the Reader to read them else where, which are so many and so Superstitious that they come little behind *Rome* in Idolatry; and as for their consecration of Priests, and the endlesse rabble of Ceremonies which do attend at such times as they take degrees, is well known to many in this Nation: And yet these Universities and Schools are elevated in some mens minds as though they were the chief propagators of Christianity, when as indeed they are an in-let of Heathenism and Idolatry, and no way of necessity usefull for the true Church of God.

And it is judged by some learned men, and that upon good ground, that the present fashioned Universities Orders and Habits was from the *Dominicans*; An order instituted by the Pope to suppress the *Waldenses*: and their doctoral degrees by the learned are judged to be no other thon *Noval* & accounted *Antichristian*, by the reformed Churches so called in *Scotland*, *France*, *Holland*, *Switzerland* and the *Calvinists* in high *Germany*; And so many Doctors there are in the Universities who never knew how to divide the Word aright, nor what it is to convert one Soul unto God; A Doctor that is no Teacher, he is a dumb dog and an insignificant piece of formality in the Universities, which

which carries a shew of something, but is nothing in substance, and the chief practice is several ridiculous Solemnities, together with constant wearing of a Coul and some other vestments fetcht out of a popish Wardrobe; It was an *Article* of *John Wicklifs* condemned at *Constance*, who suffered as a Martyr, that Graduations and Doctorships in Universities and Colledges as they were in use then did conduce nothing to the Church of Christ, *Acts and Monuments*, *page* 449.

'*Didoclavius* in his book *Ad Damascenum p.* 891. 'saith that Hoods, *Tippets* and *Square Caps* were introduced by Antichrist to promote his splendor, and 'it is a Stage-play dresse and altogether ridiculous, 'being a distinguishment of some men from others by 'signs, useless and destitute of all Ornament; Upon 'their shoulders (saith he) there hangs down a 'hood such as fools used to wear, being neither hand-'some nor convenient. *Bucer* refused to wear a 'square cap, and being demanded the reason, he an-'swered that God had made his head round. *Philpot* 'choosed rather to be secluded the *Convocation* of 'the *Clergy* then to wear a hood and a *Tippet*, who 'died a Martyr for the faith of the Protestant Church, 'as *Fox* tells us in his *Acts* and Monuments: and the 'superstitious hood is but a product of the old *Monk-*'*ish mettle, grounded* upon the superstitions exposition 'of that place, *Heb*, 11. they wandred abroad in sheep-'skins, &c. And whether such men are fit to be Min-isters of Christ who give such expositions upon the Scriptures, or whether it is not altogether detestable and Idolatrous, and savours altogether of *Ignorance* as to expound such a *Scripture* as this, *stand fast having your loins girt, &c.* And this must signifie the Epis-coparian girdles with which they tye their Canonical Coats or long black frocks; And whether this is a

good

good foundation for the Colledge Doctors to stand booted and spurd in the [Act], because there is mention made in Scripture of being shod with the preparation of the Gospel: See Statute *Acad. Oxon. Tit.* 7. parag. 17. And whether this be not ridiculous and fooliſh to give for their arms the book with ſeven ſeals? is not that a groſs abuſe of what is laid down in the Revelation, as if the *liberal Arts* [*two whereof are Grammar and Fidling*] are typified by theſe ſeals, which none were worthy to open but the Lamb?

And as for their habits and black gowns and black Coats, theſe have been borrowed from *Rome* or elſe from the *Chimeriams*, a ſort of people of old among the Jews who were Idolaters, *Hoſea*, 10. 5. Some of the Kings of *Iſrael* who drew people into Idolatry, and countenanced Idolatrous Prieſts, 2 *Kings* 23. who were attired in black: Theſe were propheſied againſt by *Hoſea* 10. chap. 5. They were ſuppreſt by *Joſiah*: & *Zephany* chap. 14. ſaith he, ſtretcht forth his hand upon *Judah* and upon all the inhabitants of *Jeruſalem*, and cut off the remnant of *Baal*, and the name of the *Chimerims* or black-coats with the Prieſts. *Jerome* bidt *Nepotian* being to enter upon the Clergy to avoid black attire.

In *Tertullians* time every one that did turn Chriſtian or was made a Presbyter, did renounce his gown which was the Romane veſtment, and afterwards the Clergy relinquiſht dark-coloured cloaks for Coats, and the Clergy and Laity in fine were both alike habited: And a Biſhop was condemned of the Councell of *Gangræ* for introducing the faſhion of long ſad coloured Cloaks that was condemned by the Aſſembly unbeſeeming the Prieſthood: all this is clear out of *Tertullians* writings *de pallio* with the notes of *Salmaſius* thereon: And all theſe things had but a bad Original, and were never commanded by God: And ſeeing they

they are made such Idols of, ought no longer to be imitated but to be quite abolished. But some may object, though the Original were *Popish* and Antichristian, yet since they are employed to better uses, [*viz.*] for distinction, order and decency, they may lawfully enough be retained: To this is answered, Might not the Jews have given the some reason to their reformers, that the Golden Calfs and their Groves might not be consumed and turned into ashes, because they might be better imployed to good uses afterwards: or might not the Brazen Serpent have continued as well as the pots of *Manna*? Yet when it was become an Idol, away it must go: but the sum of all is, all these habits and attires have been used for superstitious ends, and pride, and pomp, and vain glory: So they that retain them, they do no more then the *Levite* that stole away *Michals* Gods from *Mount Ephraim*, and set them up at *Dan*, where Idolatry became a more publick worship: So all this innovated superstitious trumpery is no way advantageous to the Church of *Christ*, neither conduceth to any true order, neither hath any congruity with the *Primitive* times, and is to be denied by all that come out of *Babylon*, and out of the Apostacy into the primitive order, & the true Churches practice, and the *Saints* example.

As for *Parish* Churches which I mentioned before, some say it was the Decree of the *Lateran* Council in the year 1180. But *Cambden* saith that *Dyonysius* did onely distribute into Dioceses, and others judge into *Parishes*: and as concerning Church-yards to bury the dead, its Original is *Superstitious*, and all the ringing and singing and the reading before and over the dead is Idolatrous and *Superstitious*: *Gaudentius* saith that of old times [and so saith the Scriptures] they did bury their dead in their own ground, which custome was taken away by *Pope Innocent* the third, he prohi-

bited

bited that any should cause themselves to be buried in unconsecrated ground, forsaking the Sepulchers of their Fathers. *Hospinian* saith that at last it became so superstitious in being buried in order near the Church that they judged it material even to their salvation. *De Orig.* Temple. *lib* 3. chap. 1. The *Waldenses* said the use of Church-yards is superstitious and invented only for Lucre sake, and it is no matter in what ground any one is buried; see *Usher de Succes. Eccles. Christ. chap.* 6. And how much there is of this superstition in *England* now, and what excessive rates are paid for breaking up ground, all is sensible of that; it is only one of the Popish nets which is holden up to get money by. And so I shall conclude these things and say with *John*, *Come out of Babylon, and be not partakers of her sins, least you be partakers of her Plagues: for the hour of her judgement is come, and the time wherein her filthiness and loathsomeness shall be made manifest to the Nations, and her skirts shall be uncovered, and her abominable practises discovered*, of which in part I have declared unto all in this discourse, that all may see the abominations, and depart out of the snares that lead to death, and these practices which tend to destruction.

THE END.